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Culture Map

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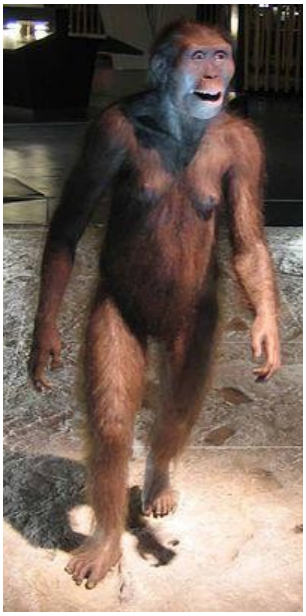
Human **Culture Timeline**

'Archeological Evidence Displaying the Evolution of Human Cultures Through Time and Space'

LIFE IS SACRED

Watch as the Sacred Children of the Universe move towards the Light Ages by creating a Global Culture of Peace.
Witness the deficient mental image formation (Defended by the self-righteous belief that one life is more valuable than another, and the fallacy that humans are inherently evil (betrayal stories and enemy imagery)) beginning with the elevation of 'Marduk above all others' and the earliest inscriptions of slavery, 'humans were created for the gods (/kings) to enslave'.
Follow the resulting mental and physical Enslavement of mankind to the present day. Through addiction (greed, kohl, alcohol & cola) we assisted the building of the historic pyramids which parallel the modern civilization obsessed with 'building their own pyramid' at the expense of others.
Assist in Redefining the present-day global holocaust (mass human rights abuses, slavery and organ harvesting) as the 'Dark Age' which we are collectively struggling to exit.

Beginning with the evolutionary Ancestor; Lucy… ([Pope Francis declares evolution and the Big Bang are real]) http://humanorigins.si.edu/evidence/human-evolution-timeline-interactive



3,218,000 - 3,000,000 BC - Lucy is the common name of **AL 288-1**, several hundred pieces of bone fossils representing 40% of the skeleton of a female of the hominin species *Australopithecus afarensis*, (Latin: "Southern ape from Afar") is an extinct hominin that lived between 3.9 and 2.9 million years ago and is thought to be more closely related to the genus *Homo* (including homo-sapiens, 'humans', as a direct ancestor or a close relative of an unknown ancestor) Lucy was discovered in 1974 in Africa, near the village Hadar in the Awash Valley of the Afar Triangle in Ethiopia. The skeleton presents a small skull akin to that of non-hominin apes, plus evidence of a walking-gait that was bipedal and erect, akin to that of humans (and other hominins); this combination supports the view of human evolution that bipedalism preceded increase in brain size. Lucy" acquired her name from the song "Lucy in the Sky with Diamonds" by the Beatles, which was played loudly and repeatedly in the expedition camp all evening after the excavation team's first day of work on the recovery site.

400,000 - 380,000 BC - Schöningen Spears, eight wooden throwing spears from the Palaeolithic Age and an associated cache of approximately 16,000 animal bones were excavated under the management of Dr. Hartmut Thieme of *Lower Saxony State Service for Cultural Heritage (NLD)* between 1994 and 1998 in the open-cast lignite mine, Schöningen, county Helmstedt district, Germany.

260,000 BC Dali Skull

43,000 BC - Oldest Musical Instrument - The Divje Babe flute, discovered in Slovenia in 1995, Several years before, two flutes made of mute swan bone and one made of woolly mammoth ivory were found in the nearby Geisenklösterle cave.
The team that made the Hohle Fels discovery wrote that these finds are the earliest evidence of humans being engaged in musical culture.
They suggested **music may have helped to maintain bonds between larger groups of humans**, and that this may have helped the species to expand both in numbers and in geographical range

40,000 BC- flute from the site of Geißenklösterle cave, Southern Germany, made from bird bones

37,000 BC - Aurignacian Flute, Landesmuseum Wurttemberg, Stuttgar

37,000 BC - The Löwenmensch figurine or

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Lion-man of the Hohlenstein-Stadel is a prehistoric ivory sculpture that was discovered in the Hohlenstein-Stadel, a German cave in 1939

40,000BC - 2000AD Australian indigenous people , circumcision, marriage, lizard man, star maps, the dream-time, sesha, rainbow serpent

A Venus figurine is any Upper Paleolithic statuette portraying a woman, although the fewer images depicting men or figures of uncertain gender, and those in relief or engraved on rock or stones are often discussed together. seen as representations of a primordial female goddess. The term has been criticised for being more a reflection of modern western ideas than reflecting the beliefs of the sculptures' original owners, but the name has persisted.

37,000 BC - Venus of Hohlefels - figurine of a woman hewn from the ivory of a mammoth tusk that was located near Schelklingen, Germany.

33,500 BC - The Gabarnmung Rock Shelter, owned by the Jawoyn tribe of Australia's Northern Territory, is covered with Aboriginal art dating back 35,500 years. Only 26 non-indigenous visitors have ever been invited into this sacred space, a naturally formed temple nestled into a sandstone formation.

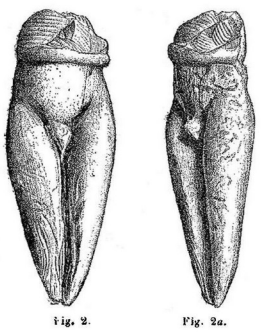
http://www.oprah.com/oprahshow/the-sacred-gabarnmung-cave-in-australia#ixzz4jWqBEyMa

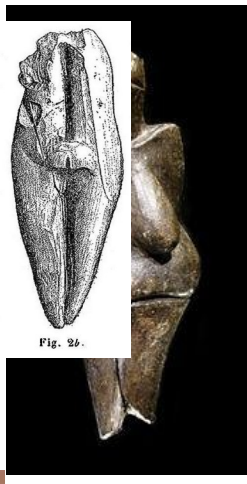
31,000 BC - **Red Lady of Paviland** skeleton dyed in red ochre and buried in Britain

27,000 Dolní Věstonice, Paleolithic site Dolní Věstonice in the Moravian basin south of Brno, in the Dělvín Mountain , 'Czech Republic'

Venus of Brassempouy (Two Caves near the village in Southwest France) carved from mammoth ivory

BC - Venus of Willendorf (Lower Austria)





14,700 - First Domestic Dog - The archaeological record shows the first undisputed dog remains buried beside humans 14,700 years ago

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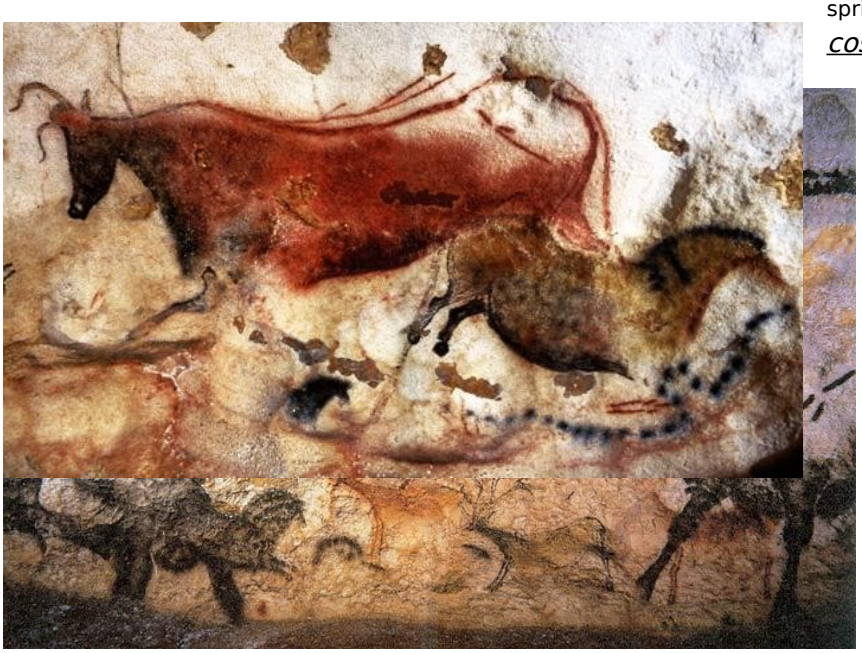
14,500 BC - Artwork on the walls of Caves at Lascaux, central France

- Summer triangle

According to Dr. Rappenglueck, these outlines **form a map of the sky with the eyes of the bull, birdman and bird representing the three prominent stars Vega, Deneb and Altair, popularly known as the Summer Triangle**, and seen during the middle months of the northern summer. Around 17,000 years ago, this region of sky would never have set below the horizon and would have been especially prominent at the start of spring. *"It is a map of the prehistoric cosmos,"* Dr. Rappenglueck told BBC News Online. "*It was their sky, full of animals and spirit guides*."



Seven sisters

This sky map is not the only evidence that prehistoric man took a keen interest in the night sky. Nearer to the entrance of the Lascaux cave complex is a magnificent painting of a bull.

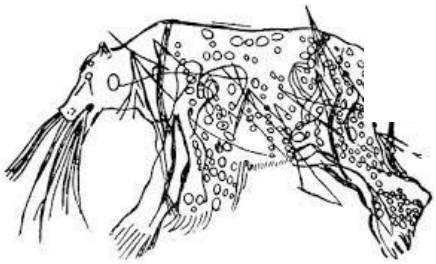
Hanging over its shoulder is what appears to be a map of the Pleiades, the cluster of stars sometimes called the Seven Sisters. Inside the bull painting, there are also indications of spots that may be a representation of other stars found in that region of sky. Today, this region forms part of the constellation of Taurus the bull, showing that mankind's identification of this part of the sky stretches back thousands of years.

13,000 BC - 'The Sanctuary' at the Cave of the Trois-Frères, Ariège, France,

Cave Art made around 13,000 BC

Drawing of the grasshopper engraving, The grasshopper was portrayed with such fidelity that the insect's species has been determined.[3] It is thought to be the earliest known representation of an insect

an apparently speared brown bear vomiting blood.[6]



Modeled out of clay from the walls of the cave, the bisons stand next to each '18 inches tall by 24 inches long' their craftsmanship and durability allowed them to stand alone in the damp french cave for thousands of years

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12,800 BC - Domestic Pig - Archaeological evidence suggests that pigs were domesticated from wild boar as early as 13,000–12,700 BC in the Near East in the Tigris Basin[14]

11,000 BC - tamanowas meteorite arrives at clackamas

[[[[* needs to be returned with kennewick man***** [unreasonable search and seizure]]]] **peoples in northwestern american continent**

pieces returned

https://www.statesmanjournal.com/story/news/2019/03/07/sacred-willamette-meteorite-tomanowos-pieces-returned-grand-ronde-tribes/3056468002/

10,000 BC - Domestic Goat - The history of the domesticated sheep goes back to between 11000 and 9000 BC, and the domestication of the wild mouflon in ancient Mesopotamia. Sheep are among the first animals to have been domesticated by humans, and there is evidence of sheep farming in Iranian statuary dating to that time period. These sheep were primarily raised for meat, milk, and skins.

10,000 BC - **Petroglyphs in Gobustan**, Azerbaijan, dating back to 10,000 BC indicating a thriving culture.

10,000-5500 BC **Old Cordilleran Culture**

8,500 BC - Cattle Domesticated - all cows today are descended from an original tribe of 80

http://io9.gizmodo.com/5897169/dna-reveals-that-cows-were-almost-impossible-to-domesticate

https://www.sciencedaily.com/releases/2012/03/120327124243.htm

6.9-7,000 BC Kennewick Man

is the name generally given to the skeletal remains of a prehistoric Paleoamerican man found on a bank of the Columbia Riverin

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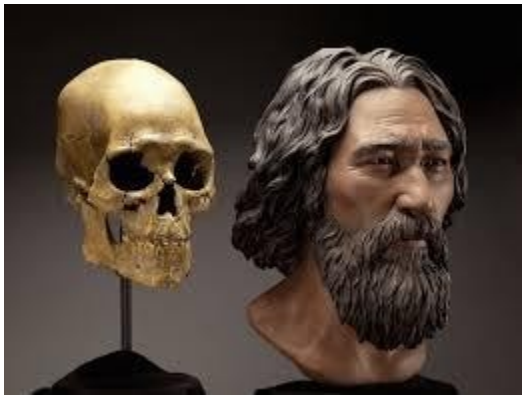
Kennewick, Washington, United States, on July 28, 1996.[1]



6,000 BC Mother Goddess from Çatalhöyük

6,000 BC Cascadia Cave

- **Domestication of the Woolly sheep** began to be developed around 6000 BC in Iran, and cultures such as the Persians relied on sheep's wool for trading.
- **Seated Woman of Çatalhöyük (also Çatal Hüyük)**

- **Blue Eyed HERC2 Enzyme** (affecting the OCA2 gene) - Genetic Mutation MAncesto

The team, whose research is published in the journal Human Genetics, identified a single mutation in a gene called OCA2, which arose by chance somewhere around the northwest coasts of the Black Sea in one single individual, about 8,000 years ago.

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"The question really is, 'Why did we go from having nobody on Earth with blue eyes 10,000 years ago to having 20 or 40 percent of Europeans having blue eyes now?" Hawks said.
(http://www.livescience.com/9578-common-ancestor-blue-eyes.html)

If you ask me personally, I believe it was a result of the Egyptians incest or the product of a hermaphroditic birth. It allowed them to see better in the dark and potentially inhabit underground cities more effectively for living in cold climates. Krishna from the hindu scriptures was blue and many egyptian artifacts are adorned with blue. However this is not in support of a superiority complex master race ideology, all humans/creatures/life are equal, this is of scientific and cultural interest for the development of which coincides with the end of the ice age and other interesting developments such as leadership change in Egypt as well as the rise of a maleficent church state which destroyed and continues to destroy all artifacts of an ancient matriarchal pagan culture dedicated to mother earth. The burning of the library, the introduction of the phallic charm, and many more all suggest a complete warp in behavior modification and crowd control by psychological means during the time of the Romans and the perfection of religious belief platform meant to contradict and separate families by means of institutionalization as well as by taking away the man's general drive to be autonomous and self sufficient, instead the father does not develop a trust with his children as he is not self sufficient and relies in the state for his basic needs; housing, food, security. And the state benefits from this distrust and Fear that pervades European culture, by profiting off of war, slavery and the abuse of human rights.

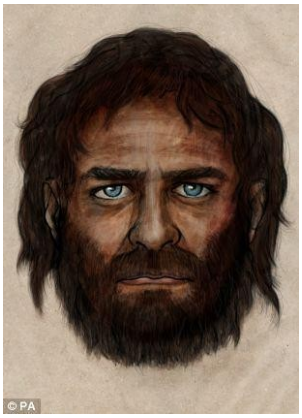
5400 BC - The City of Eridu

Eridu was formed at the confluence of three separate ecosystems, supporting three distinct lifestyles, that led by the Abgallu (Ab = water, Gal = great, Lu = man) came to an agreement about access to fresh water in a desert environment. The oldest agrarian settlement seems to have been based upon intensive subsistence irrigation agriculture derived from the **Samarra culture** to the north, characterised by the building of canals, and mud-brick buildings. The fisher-hunter cultures of the Arabian littoral were responsible for the extensive middens along the Arabian shoreline, and may have been the original **Sumerians.** They seem to have dwelt in reed huts. The third culture that contributed to the building of Eridu were the **Semitic-speaking** nomadic herders of herds of sheep and goats living in tents in semi-desert areas. All three cultures seem implicated in the earliest levels of the city.

Eridu appears to be the earliest settlement in the region, founded ca. 5400 BC, close to the Persian Gulf near the mouth of the Euphrates River. Because of accumulation of silt at the shoreline over the millennia, the remains of Eridu are now some distance from the gulf at Abu Shahrain in Iraq (Leick, Gwendolyn (2001), "Mesopotamia: The Invention of the City" (Allen Lane))

5000 BC - Hemp is possibly one of the earliest plants to be cultivated.

[115][116] An archeological site in the Oki Islands near Japan contained cannabis achenes from about 8000 BC, probably signifying use of the plant.[117] Hemp use archaeologically dates back to the Neolithic Age in China, with hemp fiber imprints found on Yangshao culture pottery dating from the 5th millennium BC. [114][118] The Chinese later used hemp to make clothes, shoes, ropes, and an early form of paper.[114]



5000 BC - 'Blue eyed man' skeleton, dubbed Brana-1, remains were discovered Stone Age man who lived about 7,000 years ago and whose buried bones were discovered 5,000ft up in the mountains, excavated the **La Brana-Arintero site, near Leon,** in 2006**.** has turned out to be the earliest known person with blue eyes, a physical trait that evolved relatively recently in human history, a study has found.
https://www.forbes.com/sites/paulrodgers/2014/01/27/stone-age-hunter-had-blue-eyes-and-dark-african-skin/#3878ceb4791dhttp://www.dailymail.co.uk/sciencetech/article-2546421/Blue-eyed-caveman-7-000-year-old-DNA-reveals-European-African-traits.html
http://www.independent.co.uk/news/science/revealed-first-ol-blue-eyes-is-7000-years-old-and-lived-in-a-cave-9086310.html

4000 BC - oldest archeological evidence of water clock, china In China,

as well as throughout eastern Asia, water clocks were very important in the study of astronomy and astrology. The oldest archaeological evidence of a water clock is around 4000 BCE. The oldest written reference dates the use of the water-clock in China to the 6th century BCE.[3] From about 200 BCE onwards, the outflow

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clepsydra was replaced almost everywhere in China by the inflow type with an indicator-rod borne on a float.[3] skip to su song 1020

3500 BC - The Vashistha Head - A copper casting of a human head styled in the manner described for vashistha (ref. Dharmasustra) was discovered in 1958 in Delhi. This piece has been dated to around 2700 BCE,plus minus 800 years, in three western universities (ETH Zurich, Stanford and UC) using among other methods carbon-14 dating tests, spectrographic analysis, X-ray dispersal analysis and metallography.[15][38] This piece is called "Vashistha head", because the features, hairstyle, tilak and other features of the casting resembles the description for Vashistha in Hindu texts.[15]

The significance of "Vashistha head" is unclear because it was not found at an archaeological site, but in open Delhi market where it was scheduled to be remelted. Further the head had an inscription of "Narayana" suggesting that the item was produced in a much later millennium. The item, states Edwin Bryant, likely was re-cast and produced from an ancient pre-2800 BCE copper item that left significant traces of matter with the observed C-14 dating.[15]

3700 BC - Naqada I (Egypt) female figure, circa 3700 BC. Bone with Lapis inlay from Badakhshan.

3700 BC - Sumerian poem honoring Ninkasi, the patron goddess of brewing

3500 BC - Domestic Horse - an increasing amount of evidence supports the hypothesis that horses were domesticated in the Eurasian Steppes approximately 3500 BCE; [1][2][3]

3350 BC - Ashley Park Burial Mound - for the burial in the chamber of an infant.The inner end of the structure contained an adult and child, cattle bones,[4] a bone point, some chert flakes and Neolithic pottery, including sherds bearing channelled decoration. It lay until recently in an ancient oak forest.
(Cooney, Gabriel (27 November 2014). "Transformation by Fire: The Archaeology of Cremation in Cultural Context". University of Arizona Press – via Google Books.) Flanagan, Laurence (29 October 1998). "Ancient Ireland: Life Before the Celts". Gill & Macmillan Ltd – via Google Books)

3239 - 3105 BC - Ötzi also called the Iceman, the Similaun Man, the Man from Hauslabjoch, the Tyrolean Iceman, and the Hauslabjoch mummy) is a nickname given to the well-preserved natural mummy of a man who lived around 3,300 BCE. found in September 1991 in the Ötztal Alps, hence the nickname "Ötzi", near Similaun mountain and Hauslabjoch on the border between Austria and Italy.**Tools and equipment** A replica of Ötzi's copper axe

(Ötzi the Iceman while still frozen in the glacier, photoby Helmut Simon)

Other items found with the Iceman were a copper axe with a yew handle, a flint-bladed knife with an ash handle and a quiver of 14 arrows with viburnum and dogwood shafts. Two of the arrows, which were broken, were tipped with flint and had fletching (stabilizing fins), while the other 12 were unfinished and untipped. The arrows were found in a quiver with what is presumed to be a bow string, an unidentified tool, and an antler tool which might have been used for sharpening arrow points.[38] There was also an unfinished yew longbow that was 1.82metres (72 in) long.[39]

In addition, among Ötzi's possessions were berries, two birch bark baskets, and two species of polypore mushrooms with leather strings through them. One of these, the birch fungus, is known to have anthelmintic properties, and was probably used for medicinal purposes.[40] The other was a type of tinder fungus, included with

part of what appeared to be a complex firelighting kit. The kit featured pieces of over a dozen different plants, in addition to flint and pyrite for creating sparks.

Ötzi's copper axe was of particular interest. The axe's haft is 60 centimetres (24 in) long and made from carefully worked yew with a right-angled crook at the shoulder, leading to the blade. The 9.5 centimetres (3.7 in) long axe head is made of almost pure copper, produced by a combination of casting, cold forging, polishing, and sharpening. It was let into the forked end of the crook and fixed there using birch-tar and tight leather lashing. The blade part of the head extends out of the lashing and shows clear signs of having been used to chop and cut. At the time, such an axe would have been a valuable possession, important both as a tool and as a status symbol for the bearer.[41]'

Skeletal details and tattooing

Ötzi had a total of 61 tattoos (or Soot tattoos), consisting of 19 groups of black lines ranging from 1 to 3 mm in thickness and 7 to 40 mm long.[24] These include groups of parallel lines running along the longitudinal axis of his body and to both sides of the lumbar spine, as well as a cruciform mark behind the right knee and on the right ankle, and parallel lines around the left wrist. The greatest concentration of markings is found on his legs, which together exhibit 12 groups of lines.[25] A microscopic examination of samples collected from these tattoos revealed that they were created from pigment manufactured out of fireplace ash or soot.[26]

Radiological examination of Ötzi's bones showed "age-conditioned or strain-induced degeneration" corresponding to many tattooed areas, including osteochondrosis and slight spondylosis in the lumbar spine and wear-and-tear degeneration in the knee and especially in the ankle joints.[27] It has been speculated that these tattoos may have been related to pain relief treatments similar to acupressure or acupuncture.[25] If so, this is at least 2,000 years before their previously known earliest use in China (c. 1000 BCE).[28] Recent research into archaeological evidence for ancient tattooing has confirmed that Ötzi is the oldest tattooed human mummy yet discovered.[29][30]

Clothes and shoes - Archeoparc (*Schnals valley / South Tyrol*). Museum: Reconstruction of the neolithic clothes worn by Ötzi

An artist's impression of Ötzi's right shoe

Ötzi's clothes were sophisticated. He wore a cloak made of woven grass[31] and a coat, a belt, a pair of leggings, a loincloth and shoes, all made of leather of different skins. He also wore a bearskin cap with a leather chin strap. The shoes were waterproof and wide, seemingly designed for walking across the snow; they were constructed using bearskin for the soles, deer hide for the top panels, and a netting made of tree bark. Soft grass went around the foot and in the shoe and functioned like modern socks. The coat, belt, leggings and loincloth were constructed of vertical strips of leather sewn together with sinew. His belt had a pouch sewn to it that contained a cache of useful items: a scraper, drill, flint flake, bone awl and a dried fungus.[32]

The shoes have since been reproduced by a Czech academic, who said that "because the shoes are actually quite complex, I'm convinced that even 5,300 years ago, people had the equivalent of a cobbler who made shoes for other people". The reproductions were found to constitute such excellent footwear that it was reported that a Czech company offered to purchase the rights to sell them.[33] However, a more recent hypothesis by British archaeologist Jacqui Wood says that Ötzi's "shoes" were actually the upper part of snowshoes. According to this theory, the item currently interpreted as part of a "backpack" is actually the wood frame and netting of one snowshoe and animal hide to cover the face.[34]

The leather loincloth and hide coat were made from sheepskin. Genetic analysis showed that the sheep species was nearer to modern domestic European sheep than to wild sheep; the items were made from the skins of at least four animals. Part of the coat was made from domesticated goat belonging to a mitochondrial haplogroup (a common female ancestor) that inhabits central Europe today.

The coat was made from several animals from two different species and was stitched together with hides available at the time.

The leggings were made from domesticated goat leather. A similar set of 6,500-year-old leggings discovered in Switzerland were made from goat leather which may indicate the goat leather was specifically chosen.

Shoelaces were made from the European genetic population of cattle. The quiver was made from wild roe deer, the fur hat was made from a genetic lineage of brown bear which lives in the region today. Writing in the journal *Scientific Reports*, researchers from Ireland

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and Italy reported their analysis of mitochondrial DNA, that was extracted from nine fragments from six of his garments, including his loin cloth and fur cap.[35][36][37]

3300 - 2700 BC - Sardinia, Ozieri culture, Mother Goddess in Volumetric and Geometric style. *AND MORE PEACEFUL SOCIETIES ON TIMELINE

The Ozieri was the culmination of the island's Neolithic culture, and takes its name from the locality where early findings connected with it have been found, the cave of San Michele near Ozieri, in northern Sardinia.Archaeological excavations have identified some 200 Ozieri sites, located both in plain and mountain areas, but with a preference for low ridges, and largely organized around an economy of Hunter-gatherers mixed with an initial presence of husbandry and agriculture.[2] The settlements consisted of small stone huts, with a circular (rarely rectangular) wall supporting a wooden frame with a ceiling of boughs. One, near Sestu, consisted of 60 huts.[2] Another, near Mogoro, included 267 huts, perhaps also erected on poles driven into the ground, with pavements composed of limestone slabs, basalt cobbles or clay. Su Coddu, the largest known settlement, consisted of more complex structures and multiple room dwellings; located near Selargius, it has been partially built over by modern development, limiting the present understanding of its size.[2] The finding of unique tools and objects in individual huts, and early evidence of metalworking, suggests the Ozieri culture was well organized and specialized.[2]

The villages had no walls, and findings of weapons in the tombs are scarce, indicating the Ozieri civilization was perhaps a peaceful one, far different from the later Nuragic civilization.Figurines recovered indicate the Ozieri may have worshiped a mother goddess, with the most well known example being an alabaster statuette found at Ponto Ferro Tomb, Senorbì, and sharing some stylistic characteristics with later Cycladic figures.[7]Female statuettes similar to those of the Ozieri culture have also been found in Malta.[6] Bull horns were recovered from tombs and elsewhere, indicating the sacred bull was also an important concept.[2]

3700~2200 BC, Kemi Oba culture,

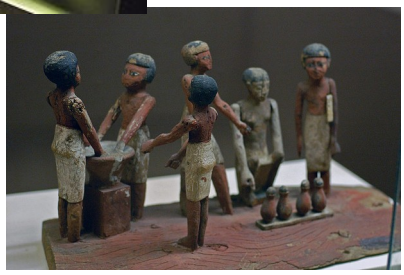
(Mallory 1997., Anthony 2007, p. 302, 321, 339.)

3100 BC - The Ljubljana Marshes Wheel is a wooden wheel that was found in the Ljubljana Marshes some 20 kilometres (12 mi) south of Ljubljana, the capital of Slovenia, in 2002Radiocarbon dating, performed in the VERA laboratory (Vienna Environmental Research Accelerator) in Vienna, showed that it is approximately 5,150 years old, which makes it **the oldest wooden wheel yet discovered**

3114 BC - Mythical Creation Date - The Mesoamerican Long Count Calendar

East side of stela C, Quirigua with the mythical creation date of 13 baktuns, 0 katuns, 0 tuns, 0 uinals, 0 kins, 4 Ahau 8 Cumku - August 11, 3114 BCE in the proleptic Gregorian calendar.

3500-3100 BC - Earliest known chemical evidence of barley beer - Zagros Mountains of western Iran (McGovern, Patrick, *Uncorking the Past*, 2009, ISBN 978-0-520-25379-7. pp. 66–71)



3150 - 2890 BC - The First Dynasty of ancient Egypt (**Dynasty I**)[1] covers the first series of Egyptian kings to rule over a unified Egypt. It immediately follows the unification of Upper and Lower Egypt, possibly by Narmer, and marks the beginning of the Early Dynastic Period, a time at which power was centered at Thinis.

Information about this dynasty is derived from a few monuments and other objects bearing royal names, the most important being the Narmer Palette and Narmer Macehead, as well as Den and Qa'a king lists.[6] [7][8] No detailed records of the first two dynasties have survived, except for the terse lists on the Palermo Stone. (The king list covers the period from the Old Kingdom back thousands of years into the predynastic period. It chronicles these mythical kings until the time of the god Horus, who is said to have given the throne to the human king, Menes. Then, hundreds of rulers are listed up to the 5th dynasty. The rows of compartments, containing inscriptions summarizing the main events of a particular year, are each separated by the Hieroglyph rempet, signifying a regnal year of the

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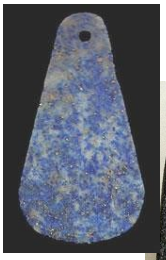
king. However, it is likely that the stone actually refers to biennial cattle censuses, rather then the actual number of years that the king reigned.The Palermo Stone also records that copper smelting was already taking place, and copper statues were being created in the 2nd Dynasty (about 2890-2686 BC). It also documents a number of early gods, such as Min, a fertility god and symbol of male potency, and Heryshef (Arsaphes), also a fertility god usually represented in the form of a ram, or ram headed man.
The Stone also contains a record of forty ships that brought wood from an unknown region outside of Egypt during the reign of Sneferu. It is a good source of information on Sneferu, also describing military expeditions such as campaign in Nubia that resulted in the capture of 7,000 slaves and 200,000 head of cattle. These types of campaigns probably resulted in the disappearance of the local Nubian culture known as the A Group. It also tells of his campaigns against the Libyans, and quarrying expeditions to the Turquoise mines of the Sinai.) The account in Manetho's *Aegyptiaca* contradicts both the archeological evidence and the other historical records: Manetho names nine rulers of the First Dynasty, only one of whose names matches the other sources, and offers information for only four of them.[9] Egyptian hieroglyphs were fully developed by then, and their shapes would be used with little change for more than three thousand years.

Human sacrifice was practiced as part of the funerary rituals associated with all of the pharaohs of the first dynasty.[11] It is clearly demonstrated as existing during this dynasty by retainers being buried near each pharaoh's tomb as well as animals sacrificed for the burial. The tomb of Djer is associated with the burials of 338 individuals.[11] The people and animals sacrificed, such as donkeys, were expected to assist the pharaoh in the afterlife. For unknown reasons, this practice ended with the conclusion of the dynasty.

3000 BC - City of Uruk (modern day Iraq) were **paid by their employers in beer**, (George, Alison (June 22, 2016). "The world's oldest paycheck was cashed in beer". *New Scientist*.) During the building of the great pyramids in Giza Egypt, each worker got a **daily ration of four to five litres of beer** which served as both nutrition and refreshment that was crucial to the pyramids construction. (Tucker, Abigail (August 2011). "The Beer Archaeologist". Smithsonian.com.)

3,000 BC - The ninth Mandala of the Rigveda, also called the Soma Mandala, has 114 hymns, entirely (although Griffith marks 9.5 as dedicated to the Apris) devoted to *Sóma Pávamāna*, "Purifying Soma", the sacred potion of the Vedic religion. Similar to Mandala 8, it cannot be dated within the relative chronology of the Rigveda as a whole; dealing with the Soma cult, a practice reaching back into Proto-Indo-Iranian times (late 3rd millennium BC), some of its hymns may contain the very oldest parts of the Rigveda, while other hymns may be rather recent relative to the other books. As with book 8, each hymn should be studied independently, since the Soma Mandala was not compiled by the redactors in its preserved form on grounds of authorship or clan affiliation, but topically, grouping the Soma hymns.

2900 BC - A Mesopotamian lapis lazuli pendant



3000- 2500 BC - Enlil and Ninlil or the Myth of Enlil and Ninlil or **Enlil and Ninlil: The begetting of Nanna** is a Sumeriancreation myth, written on clay tablets in the mid to late 3rd millennium BC. (Enlil)His wife was Ningal ("Great Lady"), who bore him Utu/Shamash ("Sun") and Inanna/Ishtar (the goddess of the planet Venus).

2800~2200 BC - Catacomb Culture Ukraine and Southern Russia - Introduced Corded pottery, profuse use of polished battle axe, parallels with afanasevo culture - including provoked cranial deformations, provide a link to the east

Kohl, P.L. (2007). *The Making of Bronze Age Eurasia*. Cambridge University Press. p. 146. ISBN 9781139461993. Retrieved 2014-10-09.

Валиковой керамики культура // БРЭ. Т.4. М.,2006.

Киммерийский период // БРЭ. Т.13. М.,2008.

Киммерийцы // БРЭ. Т.13. М.,2008.

Евразийская степная металлургическая провинция // БРЭ. Т.9. М.,2007.

2890-2686 BC - Seth-Peribsen (also known as **Ash-Peribsen**, **Peribsen** and **Perabsen**) is the serekh name of an

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early Egyptian monarch (pharaoh), who ruled during the Second Dynasty of Egypt
Peribsen's royal name is **a subject of curiosity** for Egyptologists because it is **connected to the deity Seth rather than Horus**, as was traditional for the name of a pharaoh. The debate continues over why Peribsen chose this name. Earlier theories have favoured the idea that Egypt was split in two realms during Peribsen's time or that he was a heretic, who sought to start a new monotheistic religion with Seth as the only worshipped god.However, newer evidence and evaluations tend to show that the Egyptian kingdom was unified, but witnessed a vast and profound reform during the second dynasty. Seal impressions from tombs of this era reveal great changes in the titles held by high officials, pointing to a reduction of their power. Further seal impressions show that several deities were worshipped under Peribsen, refuting the monotheism theory, with other contemporary inscriptions indicating that the Egyptian grammar was perfected during his reign: In particular, the earliest seal impressions with complete sentences date back to Peribsen's reign. Thus, Peribsen's reign was in fact a time of cultural and religious advancement. Bernhard Grdseloff: Notes d'épigraphie archaïque. In: *Annales du service des antiquités de l'Égypte*. Vol. 44, 1944, ISSN 1687-1510, p. 279–306., Herman te Velde: *Seth, God of Confusion. A study of his role in Egyptian mythology and religion (Probleme der Ägyptologie. Bd. 6). Reprint with come corrections.* Brill, Leiden 1977, ISBN 90-04-05402-2, p. 109-111., Thomas Schneider: *Lexikon der Pharaonen*. Albatros, Düsseldorf 2002, ISBN 3-491-96053-3, p. 219, 228 & 231.)

The vessels of Peribsen show the notation "ini-setjet" ("tribute of the people of Sethroë"), whilst Sekhemib's inscriptions have the notation "ini-khasut" ("tribute of the desert nomads").

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Crist, Walter; et al. (2016). *Ancient Egyptians at Play: Board Games Across Borders*. London: Bloomsbury. pp. 15–38. ISBN 978-1-4742-2117-7.

Rast, W & R.T Schaub (2003). *Bab edh Dhra, Excavations at the Town Site (1975-1981)*. Winona Lake: Eisenbrauns. p. 637.

Swiny, Stuart (1986). *The Kent State Expedition to Episkopi Phaneromeni*. Nicosia: Paul Astroms Forlag.

Crist, Walter; et al. (2016). "Facilitating Interaction: Board Games as Social Lubricants in the Ancient Near East". *Oxford Journal of Archaeology*. **35** (2): 179–196.

Piccione, Peter A. (1991). *Mehen, Mysteries and Resurrection*. pp. 43–52.

Rothöhler, Benedikt (1997). *Ägyptische Brettspiele außer Senet*, unveröffentlichte MA-Thesis. Philosophische Fakultät I der Bayerischen Julius-Maximilians-Universität, Würzburg. pp. 10–23. pdf file

Tyldesley, Joyce A. (2008). *Egyptian Games and Sports* (= *Shire Egyptology*, Band 29). Osprey Publishing. pp. 15–16. ISBN 0747806616.

Tyldesley, Joyce A. (2010). *The Penguin Book of Myths and Legends of Ancient Egypt*. Penguin UK, Oxford. pp. 92–93. ISBN 014196376X.

Evidence of the game of Mehen is found from the Predynastic period dating from approximately 3000 BCE and continues until the end of the Old Kingdom, around 2300 BCE.[1] Aside from physical boards, which mostly date to the Predynastic and Archaic periods, a mehen board also appears in a picture in the tomb of Hesy-Ra, and its name first appears in the tomb of Rahotep. Other scenes dating to the Fifth and Sixth Dynasties show people playing the game. No scenes or boards date to the Middle or New Kingdoms, and so it appears that the game was no longer played in Egypt after the Old Kingdom. It is, however, depicted in tombs of about 700 BC, because the tomb decorations are copied from Old Kingdom originals.

Mehen also appears to have been played outside of Egypt. It appears alongside other boards displaying the game of senet at Bab 'edu Dhra[2] and in Cyprus.[3] In Cyprus, it sometimes appears on the opposite side of the same stone as senet, and those from Sotira *Kaminoudhia*, dating to approximately 2250 BCE, are the oldest surviving double-sided boards known.[4] Mehen survived in Cyprus longer than in Egypt, showing that the game was indigenized upon its adoption into the island's culture.

The rules and gameplay of Mehen are entirely unknown.

4000 - 3100 BC Inanna (left displayed on the Ishtar Vase) (/ɪˈnænə/ or /ɪˈnɑːnə/; Cuneiform: 𒀭𒈹 (Old Babylonian) or (Neo-Assyrian) ^{D}MUŠ$_3$; Sumerian: Inanna; Akkadian: Ištar; Unicode: U+12239) was the Sumerian goddess of love, beauty, sexual desire, fertility, knowledge, wisdom, war, and combat. Symbols; Sky, Clouds, Wars, Birth, Skin. was the most prominent female deity in ancient Mesopotamia.[1] As early as the Uruk period (ca. 4000–3100 BC), Inanna was associated with the city of Uruk. The famous Uruk Vase (found in a deposit of cult objects of the Uruk III period) depicts a row of naked men carrying various objects, bowls, vessels, and baskets of farm products, and bringing sheep and goats, to a female figure facing the ruler. This figure was ornately dressed for a divine marriage, and attended by a servant.

3200 - 2700 BC (Jemdet Nasr period in Mesopotamia)**- Proto-Elamite Script -** It is uncertain whether the Proto-Elamite script was the direct

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predecessor of Linear Elamite. Both scripts remain largely undeciphered, and it is mere speculation to postulate a relationship between the two.

2750-2600 BC - Votive figure of standing male worshiper, 2750-2600 B.C. (when Enlil was considered the most powerful god). Found in the remains of the "square temple" at Eshnunna (modern Tell Asmar)

2500 BC - (right figure) A neolithic Sardinianmenhir recovered at Laconi and assigned to the Abealzu-Filigosa culture

cut

of

2700–2150 BC- (left figure) **Kurgan stelae** (Mongolian: хүн чулуу; Russian: каменные бабы; Ukrainian: Баби кам'яні **"stone babas"**; Kyrgyz: балбал) or **Balbals** (балбал balbal, most probably from a Turkic word balbal meaning **"ancestor" or "grandfather"** or the Mongolic word "barimal" which means "handmade statue") are anthropomorphic stone stelae, images from stone, installed atop, within or around kurgans (i.e. tumuli), in kurgan cemeteries, or in a double line extending from a kurgan. The stelae are also described as "obelisks" or "statue menhirs".

Spanning more than three millennia, they are clearly the product of various cultures. The earliest are associated with the Pit Grave culture of the Pontic-Caspian steppe (and therefore with the Proto-Indo-Europeans according to the mainstream Kurgan hypothesis. There are Iron Age specimens are identified with the Scythians and medieval examples with Turkic peoples.Such stelae are found in large numbers in Southern Russia, Ukraine, Prussia, southern Siberia, Central Asia, Turkey and Mongolia. **Purpose;** Anthropomorphic stelae were probably memorials to the honoured dead.[4] They are found in the context of burials and funeral sanctuaries from the Eneolithic through to the Middle Ages. Ivanovovsky reported that Tarbagatai Torgouts (Kalmyks) revered kurgan obelisks in their country as images of their ancestors, and that when a bowl w as held by the statue, it was to deposit a part of the ashes after the cremation the deceased, and another part was laid under the base of the statue.[5]

2600-2100 BC - Sin or Nanna - was the god of the moon in the Mesopotamian mythology of Akkad Assyria and Babylonia. Nanna is a sumerian deity, the **son of Enlil and Ninli**l, and became identified with Semitic Sin

The Semitic moon god Su'en/Sin is in origin a separate deity from Sumerian Nanna, but from the Akkadian Empire period the two undergo syncretization and are identified. The occasional Assyrian spelling of ^{D}NANNA-*ar* ^{D}*Su'en-e* is due to association with Akkadian *na-an-na-ru* "illuminator, lamp", an epitheton of the moon god. The name of the Assyrian moon god Su'en/Sîn is usually spelled as ^{D}EN.ZU, or simply with the numeral 30, ^{D}XXX

2900-1759 BC - Mari - Ancient Semitic city in Syria. Its remains constitute a tell located 11 kilometers north-west of Abu Kamal on the Euphrates river western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished as a trade center and hegemonic state between 2900 BC and 1759 BC.As a purposely built city, the existence of Mari was related to its position in the middle of the Euphrates trade routes; this position made it an intermediary between Sumer in the south and the Levant in the west.
http://en.wikipedia.org/wiki/Blah

2613-2589 BC - Sneferu (also read Snefru or Snofru), well known under his Hellenized name Soris (by Manetho), was the founding monarch of the 4th dynasty during the Old Kingdom. Estimates of his reign vary, with for instance *The Oxford History of Ancient Egypt* suggesting a reign from around 2613 BC to 2589 BC,[4] a reign of 24

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years, while Rolf Krauss suggests a 30-year reign,[5] and Stadelmann a 48-year reign.[6] He built at least three pyramids that survive to this day and introduced major innovations in the design and construction of pyramids in Ancient Egypt.

2600 BC - Oldest Papyrus 'Wadi al-Jard Papyri' about pyramid construction. Its hieroglyphs record the quarrying at Tura, near Cairo, of limestone blocks which were "probably used for the external casing of the Great Pyramid," speculate Tallet and Marouard when discussing their discoveries. The fragments also describe the transportation of the limestone blocks over the course of two or three days along the Nile by boat, and through a system of canals, to a construction site on the Giza plateau, which the fragments call "the Horizon of Khufu," an allusion to the Great Pyramid. There are descriptions of workers' pay, and the bringing of sheep to feed the workers at the Giza site. Covering a span of several months during the 27th year of Pharaoh Khufu's (also known as Cheops) 4th Dynasty reign, it lists in time-table, two-column form "various activities related to the construction of the Great Pyramid of Khufu at Giza and the limestone quarries on the opposite bank of the Nile."
https://en.wikipedia.org/wiki/List_of_ancient_Egyptian_papyrihttps://grahamhancock.com/peetp1/

2575 BC - (right figure) **Princess Nefertiabet's funerary slab stele**, from Egypt's 4th dynasty

2540 BC - (left figure) Slab **stele from mastaba tomb of Itjer at Giza**. 4th Dynasty, 2543-2435 BC. **Itjer is seated at a table with slices of bread**, shown vertical by convention. Egyptian Museum, Turin

2400 BC - first documented Circumcision in art form by the Egyptians. Found in an Egyptian tomb built for Ankhmabor in Saqqara and dating to around 2400 B.C., this image displays an Egyptian circumcision.

2400 BC - Cuneiform list of Sumerian Deities with Enlil first (in the top right), represented by the sign of a sun disc

2400 BC - Statue of Ebih-Il

a 25th-century BC statue of the praying figure of Ebih-Il, superintendent of the ancient city-state of Mari in eastern Syria.

Close-up of the lapis lazuli inlays in the 25th-century BC Statue of Ebih-Il

2350 BC Pyramid texts expressing desire for immortality

The Pyramid Texts are a collection of ancient Egyptian religious texts from the time of the Old Kingdom. Written in Old Egyptian, the pyramid texts were carved on the walls and sarcophagi of the pyramids at Saqqara during the 5th and 6th Dynasties of the Old Kingdom. The oldest of the texts have been dated to between ca. 2400–2300 BC.[1] Unlike the later Coffin Texts and Book of the Dead, the pyramid texts were reserved only for the pharaoh and were not illustrated.[2] Following the earlier Palermo Stone, the pyramid texts mark the next-oldest known mention of Osiris, who would become the most important deity associated with afterlife in the Ancient Egyptian religion.[3]

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2400 BC - The Osiris tale is the most elaborate and influential story in ancient Egyptian mythology. It concerns the murder of the god Osiris, a primeval king of Egypt, and its consequences. Osiris's murderer, his brother Set, usurps his throne. Meanwhile, Osiris's wife Isis restores her husband's body, allowing him to posthumously conceive a son with her. The remainder of the story focuses on Horus, the product of the union of Isis and Osiris, who is at first a vulnerable child protected by his mother and then becomes Set's rival for the throne. Their often violent conflict ends with Horus's triumph, which restores order to Egypt after Set's unrighteous reign and completes the process of Osiris's resurrection. The myth, with its complex symbolism, is integral to the Egyptian conceptions of **kingship and succession**, conflict between **order and disorder**, and especially **death and the afterlife**. It also expresses the essential character of each of the four deities at its center, and many elements of their worship in ancient Egyptian religion were derived from the myth.

2500 BC - ebla tablets - ⅔ now lost.

- And telling of first city of eridu 'mighty place, guidance place' - creation story and original 'tower of babylon' - egyptologist david rohl
- Creation of language, merging point of 3 humans, hunter gatherer sheep herders,
- Translation and creation story origin
- Show that beer was produced in the city Dumper, Stanley. 2007, p.141

http://www.livius.org/sources/content/oriental-varia/eridu-genesis/?#creator
https://en.wikipedia.org/wiki/Eridu

2270 BC - List of the victories of Rimush, king of Akkad, upon Abalgamash, king of Marhashi, and upon Elamitemonumental inscription, ← ca. 2270 BC

2270-2255 BC - The Manishtushu Obelisk is a diorite, four-sided stele. The stele is obelisk-shaped, as well as it narrows upward to its (damaged) top, in a pyramidal-form. The obelisk was made by Manishtushu, son of Sargon the Great, of the Akkadian Empire, who ruled circa 2270-2255 BC. *"From mountains beyond the 'lower sea' (Persian Gulf), he took black stones; he loaded [them] on boats and docked [them] on the quay at Akkad. He fashioned his statue [and] dedicated [it] to Enlil.*[2] **The obelisk text is a legal record that records the distribution of four parcels of land, in large estates, and its allotment to his officers, for his control of Kish**

2254-2218 BC - Victory Stele of Naram-Sin --> 2144 - 2124 BC - During the time of Gudea (2144 - 2124 BC), many hymns to Nanshe appeared showing her in an elevated position in the pantheon. She was the widely worshiped goddess of social justice. She nurtured orphans, provided for widows, gave advice to those in debt, and took in refugees from war torn areas.[1]

2100 BC - Impression of the cylinder seal of Ḫašḫamer, ensi (governor) of Iškun-Sin ca. 2100 BC. The seated figure is probably king Ur-Nammu, bestowing the governorship on Ḫašḫamer, who is led before him by a lamma (protective goddess). Sin/Nanna himself is indicated in the form of a crescent.

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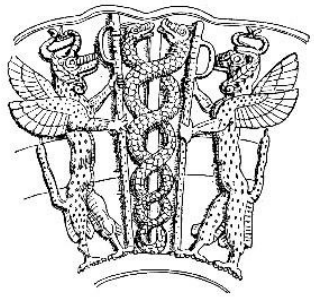
2100 BC - The *Epic of Gilgamesh* is an epic poem from ancient Mesopotamia that is often regarded as the earliest surviving great work of literature. The literary history of Gilgamesh begins with five Sumerian poems about 'Bilgamesh' (Sumerian for 'Gilgamesh'), king of Uruk, dating from the Third Dynasty of Ur (circa 2100 BC)



2100 BC - The "libation vase of Gudea" with the dragon Mushussu, dedicated to Ningishzida The caduceus is interpreted as depicting the god himself. -->

The Coffin Texts are a collection of ancient Egyptian funerary spells written on coffins beginning in the First Intermediate Period. They are partially derived from the earlier Pyramid Texts, reserved for royal use only, but contain substantial new material related to everyday desires, indicating a new target audience of common people. Ordinary Egyptians who could afford a coffin had access to these funerary spells and the pharaoh no longer had exclusive rights to an afterlife.[1][2]

42 Negative Confessions (Papyrus of Ani)

From the Papyrus of Ani.

I have not committed sin.
I have not committed robbery with violence.
I have not stolen.
I have not slain men and women.
I have not stolen grain.
I have not purloined offerings.
I have not stolen the property of the gods.
I have not uttered lies.
I have not carried away food.
I have not uttered curses.
I have not committed adultery.
I have made none to weep.
I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
I have not attacked any man.
I am not a man of deceit.
I have not stolen cultivated land.
I have not been an eavesdropper.
I have slandered [no man].
I have not been angry without just cause.
I have not debauched the wife of any man.
I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
I have not polluted myself.
I have terrorized none.
I have not transgressed [the Law].
I have not been wroth.
I have not shut my ears to the words of truth.
I have not blasphemed.
I am not a man of violence.
I am not a stirrer up of strife (or a disturber of the peace).
I have not acted (or judged) with undue haste.
I have not pried into matters.
I have not multiplied my words in speaking.
I have wronged none, I have done no evil.
I have not worked witchcraft against the King (or blasphemed against the King).
I have never stopped [the flow of] water.
I have never raised my voice (spoken arrogantly, or in anger).
I have not cursed (or blasphemed) God.
I have not acted with evil rage.
I have not stolen the bread of the gods.
I have not carried away the khenfu cakes from the spirits of the dead.
I have not snatched away the bread of the child, nor treated with contempt the god of my city.
I have not slain the cattle belonging to the god.[30][31]

Weighing of the Heart Book of the Dead written on papyrus showing the "Weighing of the Heart" in the Duat using the feather of Maat as the measure in balance

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2100 BC - King Shulgi

‘Now, I swear by the sun god Utu on this very day -- and my younger brothers shall be witness of it in foreign lands where the sons of Sumer are not known, where people do not have the use of paved roads, where they have no access to the written word -- that I, the firstborn son, am a fashioner of words, a composer of songs, a composer of words, and that they will recite my songs as heavenly writings, and that they will bow down before my words.....’

King Shulgi (c. 2100 BC) on the future of Sumerian literature.

The Electronic Text Corpus of Sumerian Literature is based at the University of Oxford. Its aim is to make accessible, via the World Wide Web, over 400 literary works composed in the Sumerian language in ancient Mesopotamia during the late third and early second millennia BC. -http://etcsl.orinst.ox.ac.uk/index1.htm http://etcsl.orinst.ox.ac.uk/

~ 2000 BC - Hymn to Sky God Enlil -

The hymn develops by relating Enlil founding and creating the origin of the city of Nippur and his organization of the earth.[17] In contrast to the myth of Enlil and Ninlil where the city exists before creation, here Enlil is shown to be responsible for its planning and construction, suggesting he surveyed and drew the plans before its creation:

“When you mapped out the ho e city Nippur by yourself,
Enlil. The Kiur, your pure place ur quarters of the earth, you
founded it. Its soil is the life of

The hymn moves on from the ves a description and
veneration of its ethics and mo

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“The powerful lord, who is exceedingly great in heaven and earth, who knows judgement, who is wise. He of great wisdom takes his seat in the Duranki. In princeship he makes the Kiur, the great place, come forth radiantly. In Nippur, the 'bond' of heaven and earth, he establishes his place of residence. The City - its panorama is a terrifying radiance. To him who speaks mightily it does not grant life. It permits no inimical word to be spoken in judgement, no improper speech, hostile words, hostility, and unseemingliness, no evil, oppression, looking askance, acting without regard, slandering, arrogance, the breaking of promises. These abominations the city does not permit. The evil and wicked man do not escape its hand. The city, which is bestowed with steadfastness. For

which righteousness and justice have been made a lasting possession.[1]”

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1919-1875 - Goddess Seshat, ca. 1919-1875 B.C.E., 52.129 Brooklyn Museum

Seshat, under various spellings,[6] was the Ancient Egyptian goddess of wisdom, knowledge, and writing. She was seen as a scribe and record keeper, and her name means *she who scrivens* (i.e. *she who is the scribe*), and is credited with inventing writing. She also became identified as the goddess of accounting, architecture, astronomy, astrology, building, mathematics, and surveying. These are all professions that relied upon expertise in her skills. She is identified as Safekh-Aubi in some late texts.[7]

In art, she was depicted as a woman with a seven-pointed emblem above her head. It is unclear what this emblem represents.[2][3][4][5] Pharaoh Tuthmosis III (1479-1425 BCE) called her Sefket-Abwy (She of seven points). Spell 10 of the Coffin Texts states "Seshat opens the door of heaven for you."

1800-1750 BC - The Burney Relief (Queen of the Night)

1806-1802 BC - Sobekneferu (sometimes written "Neferusobek") was an Egyptian woman reigning as pharaoh after the death of her brother Amenemhat IV. She was the last ruler of the Twelfth dynasty of Egypt and governed Egypt for almost four years from 1806 to 1802 BC.[1] Her name means "the beauty of Sobek." Sobekneferu was the first known woman reigning as pharaoh for which there is confirmed proof.

1800-1200 BC - Srubna Culture

https://en.wikipedia.org/wiki/Srubna_culture

Occupied area along above north shore of black sea -> 800 BC Cimmerians

https://en.wikipedia.org/wiki/Cimmerians

1809-1706 BC - Shamshi-Adad I - an Amorite who had conquered lands across much of Syria, Anatolia, and Upper Mesopotamia for the Old Assyrian Empire

1754 BC — 1721 BC - Assyrian imperial propaganda proclaimed the supremacy of Ashur and declared that the conquered peoples had been abandoned by their gods.

1800 BC Sumerian/Mesopotamian Tablet - Hymn to Ninkasi

1646 BC - Atra Hasis Tablets/Epic

- Flood Story,
- Epic of Gilgamesh taking a few from
- https://en.wikipedia.org/wiki/Atra-Hasis

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1810-1750 BC - Hammurabi - the 6th king of the first babylonian dynasty. The lunette of the Code of Hammurabi **- one of the earliest surviving codes of law in recorded history** - Hammurabi (left) standing, depicted as receiving his law from the sun god Shamash (or possibly Marduk)

The Code of Hammurabi is the longest surviving text from the Old Babylonian period.[13] The code has been seen as an early example of a fundamental law, regulating a government — i.e., a primitive constitution.[14][15]The code is also one of the earliest examples of the idea of presumption of innocence, and it also suggests that both the accused and accuser have the opportunity to provide evidence.[16]

The code consists of 282 laws, with scaled punishments, adjusting "an eye for an eye, a tooth for a tooth" (*lex talionis*)[1] as graded depending on social status, of slave versus free man.[2] Nearly one-half of the code deals with matters of contract, establishing, for example, the wages to be paid to an ox driver or a surgeon. Other provisions set the terms of a transaction, establishing the liability of a builder for a house that collapses, for example, or property that is damaged while left in the care of another. A third of the code addresses issues concerning household and family relationships such as inheritance, divorce, paternity, and sexual behavior. Only one provision appears to impose obligations on an official; this provision establishes that a judge who reaches an incorrect decision is to be fined and removed from the bench permanently.[3] A few provisions address issues related to military service.

Example laws in Hammurabi's code

(Text taken from Harper's translation, readable on wikisource)

- § 8 – If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.
- § 21 – If a man make a breach in a house, they shall put him to death in front of that breach and they shall thrust him therein.
- § 55 – If a man open his canal for irrigation and neglect it and the water carry away an adjacent field, he shall measure out grain on the basis of the adjacent fields.
- § 59 – If a man cut down a tree in a man's orchard, without the consent of the owner of the orchard, he shall pay one-half *mina* of silver.
- § 168 – If a man set his face to disinherit his son and say to the judges: "I will disinherit my son," the judges shall inquire into his antecedents, and if the son have not committed a crime sufficiently grave to cut him off from sonship, the father may not cut off his son from sonship.
- § 169 – If he have committed a crime against his father sufficiently grave to cut him off from sonship, they shall condone his first (offense). If he commit a crime a second time, the father may cut off his son from sonship.
- § 195 – If a son strike his father, they shall cut off his fingers.
- § 196–201 – If a man destroy the eye of another man, they shall destroy his eye. If one break a man's bone, they shall break his bone. If one destroy the eye of a freeman or break the bone of a freeman he shall pay one *mana* of silver. If one destroy the eye of a man's slave or break a bone of a man's slave he shall pay one-half his price. If a man knock out a tooth of a man of his own rank, they shall knock out his tooth. If one knock out a tooth of a freeman, he shall pay one-third *mana* of silver.
- § 218–219 – If a physician operate on a man for a severe wound with a bronze lancet and cause that man's death; or open an abscess (in the eye) of a man with a bronze lancet and destroy the man's eye, they shall cut off his fingers. If a physician operate on a slave of a freeman for a severe wound with a bronze lancet and cause his death, he shall restore a slave of equal value.
- § 229–232 – If a builder build a house for a man and do not make its construction firm, and the house which he has built collapse and cause the death of the owner of the house, that builder shall be put to death. If it cause the death of a son of the owner of the house, they shall put to death a son of that builder. If it cause the death of a slave of the owner of the house, he shall give the owner of the house a slave of equal value. If it destroy property, he shall restore whatever it destroyed, and because he did not make the house which he built firm and it collapsed, he shall rebuild the house which collapsed from his own property (i.e., at his own expense).

Culture Map

Conscience-Self Health-Discovery

1800 BC - A green jasper seal with Cretan hieroglyphs. 1800 BC

1629 - 1628 BC - The London Medical Papyrus is an ancient Egyptian papyrus in the British Museum, London, England. The writings of this papyrus are of 61 recipes, of which 25 are classified as medical the remainder are of magic.[1] The medical foci of the writing are skin complaints, eye complaints, bleeding[2] (predominantly with the intent of preventing miscarriage through magical methods) and burns.[3][4] The papyrus was first published in 1912 in Leipzig by Walter Wreszinski.[5]

The papyrus is also known as BM EA 10059.[6]

The papyrus is linked to fallout from the Bronze Age Santorini volcanic eruption, also referred to as the Minoan eruption,[3] dated to 1629–1628 BCE.[7][8][9]

1600 BC - The Edwin Smith Papyrus is an ancient Egyptian medical text, named after the dealer who bought it in 1862, and the oldest known surgical treatise[2] on trauma. This document, which may have been a manual of military surgery, describes 48 cases of injuries, fractures, wounds, dislocations and tumors.[3] It dates to Dynasties 16–17 of the Second Intermediate Period in ancient Egypt, c. 1600 BCE.[4]:70 The Edwin Smith papyrus is unique among the four principal medical papyri in existence[5] that survive today. While other papyri, such as the Ebers Papyrus and London Medical Papyrus, are medical texts based in magic, the Edwin Smith Papyrus presents a rational and scientific approach to medicine in ancient Egypt,[6]:58 in which medicine and magic do not conflict. Magic would be more prevalent had the cases of illness been mysterious, such as internal disease.[7]

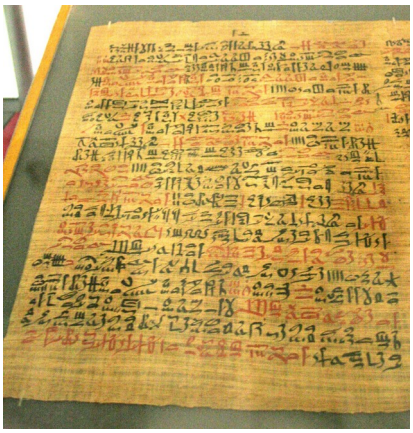
The Edwin Smith papyrus is a scroll 4.68 meters or 15.3 feet in length. The recto (front side) has 377 lines in 17 columns, while the verso (backside) has 92 lines in five columns. Aside from the fragmentary outer column of the scroll, the remainder of the papyrus is intact, although it was cut into one-column pages some time in the 20th century.[4]:70 It is written right-to-left in hieratic, the Egyptian cursive form of hieroglyphs, in black ink with explanatory glosses in red ink. The vast majority of the papyrus is concerned with trauma and surgery, with short sections on gynaecology and cosmetics on the verso.[8] On the recto side, there are 48 cases of injury. Each case details the type of the injury, examination of the patient, diagnosis and prognosis, and treatment.[9]:26–28 The verso side consists of eight magic spells and five prescriptions. The spells of the verso side and two incidents in Case 8 and Case 9 are the exceptions to the practical nature of this medical text.[4]:70 Generic spells and incantations may have been used as a last resort in terminal cases.[7]

1600 BC - The Nebra Sky Disk - The cluster of dots in the upper right portion of the disk is believed to be the **Pleiades.**

1550 BC - The Ebers Papyrus, also known as Papyrus Ebers, is an Egyptian medical papyrus of herbal knowledge dating to c. 1550 BC.

Culture Map

Conscience-Self Health-Discovery

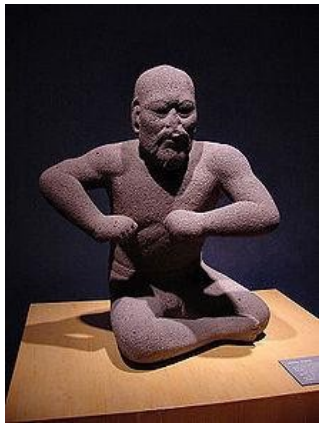


The Ebers Papyrus is written in hieratic Egyptian writing and contains the most voluminous record of ancient Egyptian medicine known. The scroll contains some 700 magical formulas and remedies. It contains many incantations meant to turn away disease-causing demons and there is also evidence of a long tradition of empiricism. The papyrus contains a "treatise on the heart". It notes that the heart is the center of the blood supply, with vessels attached for every member of the body. The Egyptians seem to have known little about the kidneys and made the heart the meeting point of a number of vessels which carried all the fluids of the body—blood, tears, urine and semen. Mental disorders are detailed in a chapter of the papyrus called the Book of Hearts. Disorders such as depression and dementia are covered. The descriptions of these disorders suggest that Egyptians conceived of mental and physical diseases in much the same way. The papyrus contains chapters on contraception, diagnosis of pregnancy and other gynecological matters, intestinal disease and parasites, eye and skin problems, dentistry and the surgical treatment of abscesses and tumors, bone-setting and burns.

Examples of remedies in the Ebers Papyrus include:

Cancer
Recounting a "tumor against the god Xenus", it recommends "do thou nothing there against".[2]
Birth control
To prevent conception, smear a paste of dates, acacia, and honey to wool and apply as a pessary.[3]
Diabetes mellitus
Drink a mixture including elderberry, asit plant fibers, milk, beer-swill, cucumber flowers and green dates.[4]
Dracunculiasis (Guinea worm)
Wrap the emerging end of the worm around a stick and slowly pull it out. (3,500 years later, this remains the standard treatment.)[5]

1450 BC - Linear B *In the Linear B Mycenean Greek tablets of c. 1400–1200 BC found at Pylos, the "two mistresses and the king" may be related with Demeter, Persephone and Poseidon*
https://en.wikipedia.org/wiki/Linear_B
Linear B has roughly 200 signs, divided into syllabic signs with phonetic values and ideograms with semantic values.
https://en.wikipedia.org/wiki/Demeter
https://en.wikipedia.org/wiki/Mother_goddess



1400 BC - Olmec Culture

The rise of civilization was assisted by the local ecology of well-watered alluvial soil, as well as by the transportation network provided by the Coatzacoalcos River basin. This environment may be compared to that of other ancient centers of civilization: the Nile, Indus, and Yellow River valleys, and Mesopotamia.

Culture Map

Conscience-Self Health-Discovery

Scholars have yet to determine the cause of the eventual extinction of the Olmec culture. Between 400 and 350 BCE, the population in the eastern half of the Olmec heartland dropped precipitously, and the area was sparsely inhabited until the 19th century

1400 BC - Baal with Thunderbolt - a Ugaritic stele from Syria

1353 - 1336 BC - Reign of Akhenaten Amenhotep IV

ruled for 17 years and died perhaps in 1336 BC or 1334 BC. He is especially noted for abandoning traditional Egyptian polytheism and introducing worship centered on the Aten, which is sometimes described as monolatristic, henotheistic, or even quasi-monotheistic. An early inscription likens the Aten to the sun as compared to stars, and later official language avoids calling the Aten a god, giving the solar deity a status above mere gods.
Akhenaten tried to bring about a departure from traditional religion, yet in the end it would not be accepted. After his death, his monuments were dismantled and hidden, his statues were terminated and his name was not to be included in the king lists.[12] Recent DNA analysis has revealed that with one of his biological sisters, the "Younger Lady" mummy, Akhenaten fathered Tutankhaten (later Tutankhamen) (Schemm, Paul (2010-02-16). "A Frail King Tut Died From Malaria, Broken Leg". *USA Today*.)

Traditional religious practice was gradually restored, and when some dozen years later rulers without clear rights of succession from the 18th Dynasty founded a new dynasty, they discredited Akhenaten and his immediate successors, referring to Akhenaten himself as "the enemy" or "that criminal"
(<Small statue of Akhenaten wearing the Egyptian Blue Crown of War)

1341-1323 BC - Funeral Mask of Tutankhamun

lapis lazuli was used for the eyebrows of the young Pharaoh. Tutankhamun was slight of build, and was roughly 180 cm (5 ft 11 in) tall.[21] He had large front incisors and an overbite characteristic of the Thutmosid royal line to which he belonged. Between September 2007 and October 2009, various mummies were subjected to detailed anthropological, radiological, and genetic studies as part of the King Tutankhamun Family Project. The research showed that Tutankhamun also had "a slightly cleft palate"[22] and possibly a mild case of scoliosis, a medical condition in which the spine deviates to the side from the normal position. Examination of Tutankhamun's body has also revealed deformations in his left foot, caused by necrosis of bone tissue. The affliction may have forced Tutankhamun to walk with the use of a cane, many of which were found in his tomb.[23] In DNA tests of Tutankhamun's mummy, scientists found DNA from the mosquito-borne parasites that cause malaria. This is currently the oldest known genetic proof of the disease. More than one strain of the malaria parasite was found, indicating that Tutankhamun contracted multiple malarial

Culture Map

Conscience-Self Health-Discovery

infections. According to *National Geographic*, "The malaria would have weakened Tutankhamun's immune system and interfered with the healing of his foot. These factors, combined with the fracture in his left thighbone, which scientists had discovered in 2005, may have ultimately been what killed the young king." In February 2010, the results of DNA tests confirmed that he was the son of Akhenaten (mummy KV55). His mother was Akhenaten's sister and wife (mummy KV35YL), whose name is unknown but whose remains are positively identified as "The Younger Lady" mummy found in KV35.

1500-1300 BC - Ceremonial giant bronze dirk of the Plougrescant-Ommerschans type, Plougrescant, France

1250 BC - The Book of the Dead is an ancient Egyptian funerary text, based on the Papyrus of Ani, a papyrus manuscript with cursive hieroglyphs and color illustrations created c. 1250 BCE, in the 19th dynasty of the New Kingdom of ancient Egypt. used from the beginning of the New Kingdom (around 1550 BCE) to around 50 BCE.[1]

1200 BC - The Merneptah Stele, engraved on the back of a reused stele of Amenhotep III's, with the earliest mention of the name Israel

1300-1000 BC - The Enuma Elish

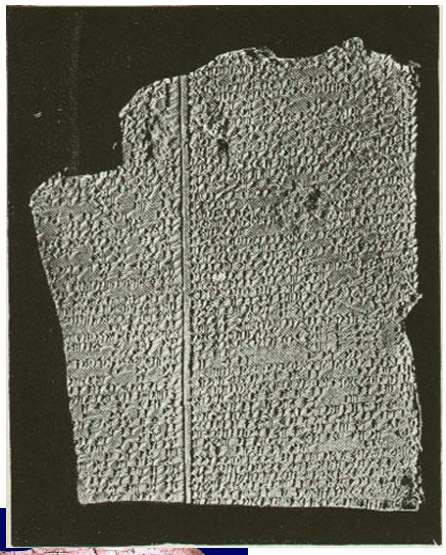
also know as **the Epic of Creation** contains **seven tablets describing the creation of humans**. The Akkadian version of the "Epic of Gilgamesh" telling the story of a great flood along with other well-known stories consists of 12 tablets edited by Sin-liqe-uninni between 1300BC-1000BC. The image below left shows the Deluge Tablet from the series. The library contained texts on ritual, medicine, mathematics, and astrology, in addition to government documents, letters, contracts, and other items such as lists and study guides. The middle image shows the Venus astrological forecasts and the image on the right shows a tablet of synonyms.

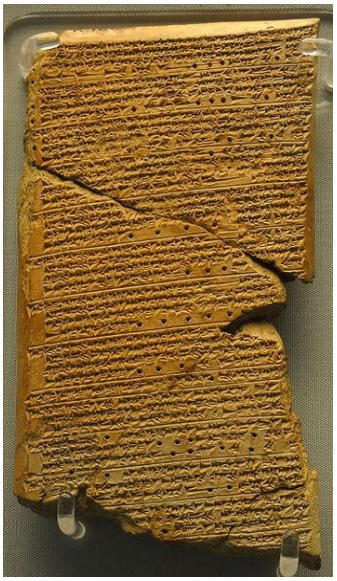
The ***Enûma Eliš*** (Akkadian Cuneiform: □□□□□, also spelled "Enuma Elish"), is the Babylonian creation myth (named after its opening words). It was recovered by Austen Henry Layard in 1849 (in fragmentary form) in the ruined Library of Ashurbanipal at Nineveh (Mosul, Iraq), and published by George Smith in 1876.[1] The *Enûma Eliš* has about a thousand lines and is recorded in Old Babylonian on seven clay tablets, each holding between 115 and 170 lines of Sumero-Akkadian cuneiform script. Most of Tablet V has never been recovered but, aside from this lacuna, the text is almost complete.

This epic is one of the most important sources for understanding the Babylonian worldview, centered on the supremacy of Marduk and the creation of humankind for the service of the gods. Its primary original purpose, however, is not an exposition of theology or theogony but the elevation of Marduk, the chief god of Babylon, above other Mesopotamian gods.

Culture Map

Conscience-Self Health-Discovery





1250 BC - SHANG ORACLE BONES
1200 BC - The Gathas (“Hymns”) of Zarathustra

The Gathas are 17 Avestan hymns believed to have been composed by Zarathusthra (Zoroaster) himself. They form the core of the Zoroastrian liturgy (the Yasna). They are arranged in five different modes or metres. The Avestan term gāθā ("hymn", but also "mode, metre") is cognate with Sanskrit*gatha*, both from the Indo-Iranian root **gā* "to sing".

The following excerpts are from the translation by Humbach & Ichaporia.[4]

Zoroaster asks Mazda for guidance - Where and which part of land shall I go to succeed? They keep me away from the family and the tribe. The community that I wish to join does not gratify me, nor do the deceitful tyrants of the lands. How shall I gratify you, O Mazda Ahura? (46.1)

Zoroaster asks Mazda for blessings - I approach you with good thought, O Mazda Ahura, so that you may grant me (the blessing) of two existences (i.e. physically and mentally), the material and that of thought, the blessing emanating from Truth, with which one can put (your) support in comfort. (28.2) - With these entreaties, O Mazda Ahura, may we not anger you, nor Truth or Best Thought, we who are standing at the offering of praises to you. You are the swiftest (bringer of) invigorations, and (you hold) the power over benefits.- I ask you, O Ahura, about the punishment for the evil-doer who delegates power to the deceitful one and who does not find a livelihood without injury to the cattle and men of undeceiving herdsman. - Grant us (a share) of it both this (material) existence and the spiritual one, that (share) of it through which we may come (and be in) Your shelter and that of Truth, for all time. (41.6) - Let good rulers assume rule (over us), with actions of Good Insight, O right mindedness. Let not bad rulers assume rule over us. The best (insight), which purifies progeny for mankind, let it also be applied to the cow. Her You breed for us for food. (48.5)

Rhetorical questions posed by Zoroaster - This I ask you, O Ahura, tell me truly: Of what kind is the first (stage) of Best Existence? The desired one who implements it so that we may enjoy benefit, that one indeed, holy through truth, watching with His spirit the outcome left for all, is the healer of existence, (our) ally, (you), O Mazda. (44.2) - This I ask you, O Ahura, tell me truly: Who, by procreation, is the primal father of Truth? Who created the course of the sun and stars? Through whom does the moon waxe and wane? These very things and others I wish to know, O Mazda. (44.3)

Zoroaster to his own followers - Truth is best (of all that is) good. As desired, what is being desired is truth for him who (represents) the best truth. (27.14) - The person who is pure-in-heart towards me, I for my part assign to him the best things in my command, through Good Thought, but harm to him who schemes to harm us. O Mazda, thereby gratifying your will by Truth. Such is the discrimination made by my intellect and thought.

Zoroaster to the followers of the *druj* - Brilliant things instead of weeping will be (the reward) for the person who comes to the truthful one. But a long period of darkness, foul food, and the word 'woe' – to such an existence your religious view will lead you, O deceitful ones, of your own actions. (31.20)

(http://www.avesta.org/gathas.htm)

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Conscience-Self Health-Discovery

"The prophet Zarathushtra, son of Pourushaspa, of the Spitaman family, is known to us primarily from the Gathas, seventeen great hymns which he composed and which have been faithfully preserved by his community. These are not works of instruction, but inspired, passionate utterances, many of them addressed directly to God; and their poetic form is a very ancient one, which has been traced back (through Norse parallels) to Indo-European times. It seems to have been linked with a mantic tradition, that is, to have been cultivated by priestly seers who sought to express in lofty words their personal apprehension of the divine; and it is marked by subtleties of allusion, and great richness and complexity of style. Such poetry can only have been fully understood by the learned; and since Zoroaster believed that he had been entrusted by God with a message for all mankind, he must also have preached again and again in plain words to ordinary people. His teachings were handed down orally in his community from generation to generation, and were at last committed to writing under the Sasanians, rulers of the third Iranian empire. The language then spoken was Middle Persian, also called Pahlavi; and the Pahlavi books provide invaluable keys for interpreting the magnificent obscurities of the Gathas themselves." - *Zoroastrians, Their religious beliefs and practices*, London, 1979, pg 17.

1200 BC - molded terra cotta figurine discovered at Susa, probably depicting a goddess related to Ishtar

1200 BC - Emblems of Ishtar (Venus), Sin (Moon) and Shamash (Sun) on a Boundary Stone of Melishipak II

1100 BC - Estela c de tres zapotes - mesoamérica

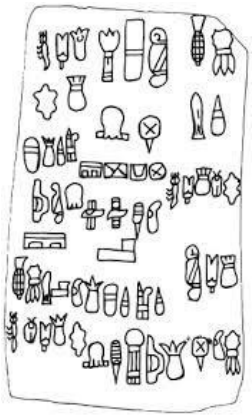
http://www.ancient-wisdom.com/mexicotreszapotes.htm

1100 - 900 BC - Cascajal Block

Olmec

A highly elaborate Mesoamerican culture on the Mexican gulf coast which was at its height from 1200 to 600 B.C. The Olmec influenced the rise and development of the other great civilizations of Mesoamerica, such as the Maya, and were probably the first to develop large religious and ceremonial centres with temple mounds, monumental sculptures, massive altars, and sophisticated systems of drains and lagoons. The Olmec were probably also the first Mesoamericans to devise glyph writing and the 260-day calendar.

many "firsts", including the bloodletting and perhaps human sacrifice, writing and epigraphy, and the invention of popcorn, zero and the Mesoamerican calendar, and the Mesoamerican ballgame, as well as perhaps the compass



1700-1100 BC - Vedas - 'The samhitas date to' Lucas F. Johnston, Whitney Bauman (2014). *Science and Religion: One Planet, Many Possibilities*. Routledge. p. 179.

1000 BC - Dharmasastra

Castes (varna) Varna system in Dharma-sastras divide the society into four varnas (Brahmins, Kshatriyas, Vaishya and Shudras), those who fall out of this system because of their grievous sins are ostracised as outcastes (untouchables) and considered outside the Varna system.[18][19] Barbarians and those who are unrighteous, unethical are also considered patita (outside the varna system, outcastes) in Dharma texts.

constituting divergent commentaries and treatises on duties, responsibilities and ethics to oneself, to family and as a member of society

The Dharmasutras can be called the guidebooks of dharma as they contain guidelines for individual and social behavior, ethical norms, as well as personal, civil and criminal law

Śruti"that which is heard" the four Vedas - the Samhitas, the Brahmanas, the Aranyakas and the early Upanishads

Smriti "that which is remembered," Sanskrit word from the root 'Smara (स्मर)', which means "remembrance, reminiscence, thinking of or upon, calling to mind", or simply "memory", includes, but is not limited to the six Vedāngas (the auxiliary sciences in the Vedas), the epics (***the Mahābhārata*** *and* ***Rāmāyana****), the* ***Dharmasūtras*** *and*

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Dharmaśāstras *(or Smritiśāstras), the* ***Arthasaśāstras****, the* ***Purānas****, the* ***Kāvya*** *or poetical literature, extensive* ***Bhasyas*** (reviews and commentaries on Shrutis and non-Shruti texts), and numerous ***Nibandhas*** *(digests) covering politics, ethics (****Nitisastras****),[4] culture, arts and society*

1. *The six Vedāngas (grammar, meter, phonetics, etymology, astronomy and rituals),[5][13][14]*
2. *The Itihasa (literally means "so indeed it was"), Epics (the Mahābhārata and Rāmāyana),[5][7]*
3. *The texts on the four proper goals or aims of human life:[15]*
    1. *Dharma: These texts discuss dharma from various religious, social, duties, morals and personal ethics perspective. Each of six major schools of Hinduism has its own literature on dharma. Examples include Dharma-sutras (particularly by Gautama, Apastamba, Baudhayana and Vāsiṣṭha) and Dharma-sastras (particularly Manusmrti, Yājñavalkya Smrti, Nāradasmrti and Visnusmrti). At personal dharma level, this includes many chapters of Yogasutras.*
    2. *Artha: Artha-related texts discuss artha from individual, social and as a compendium of economic policies, politics and laws. For example, the Arthashastra of Chanakya, the Kamandakiya Nitisara,[16] Brihaspati Sutra, [17] and Sukra Niti.[18] Olivelle states that most Artha-related treatises from ancient India have been lost.[19]*
    3. *Kama: These discuss arts, emotions, love, erotics, relationships and other sciences in the pursuit of pleasure. The Kamasutra of Vātsyāyana is most well known. Others texts include Ratirahasya, Jayamangala, Smaradipika, Ratimanjari, Ratiratnapradipika, Ananga Ranga among others.[20]*
    4. *Moksha: These develop and debate the nature and process of liberation, freedom and spiritual release. Major treatises on the pursuit of moksa include the later Upanishads (early Upanishads are considered Sruti literature), Vivekachudamani,and the sastras on Yoga.*
4. *The Purānas (literally, "of old"),[5][7]*
5. *The Kāvya or poetical literature,[5]*
6. *The extensive Bhasyas (reviews and commentaries on Shrutis and non-Shruti texts),[5]*
7. *The sutras and shastras of the various schools of Hindu philosophy[21]*
8. *The numerous Nibandhas (digests) covering politics, medicine (Caraka Samhita), ethics (Nitisastras),[4] culture, arts and society.[5]*

911 BC The **Neo-Assyrian Empire** Was an Iron Age Mesopotamian empire, in existence between 911 and 612 BC.[1][2] The Assyrians perfected early techniques of imperial rule, many of which became standard in later empires - ‘Mesopotamia’ Limiting education for priests and warriors, maintaining control

900-400 BC *Mahabharata*

Value in the context of world civilization to that of the Bible, the works of Shakespeare, the works of Homer, Greek drama, or the Qur'an
Arjuna, assuras (demons), conversation by god telling him to go to war. Justifying

872 - 772 BC - Parshvanatha (Pārśvanātha), also known as Parshva (Pārśva), was the twenty-third Tirthankara of Jainism.He is the earliest Jain leader for whom there is reasonable evidence of having been a historical figure (Zimmer 1953, p. 183)

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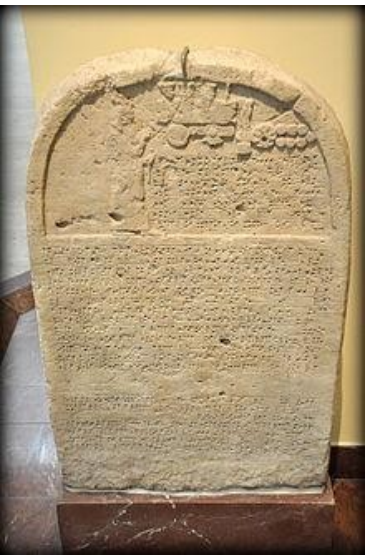
700 BC - Construction of the First Temple 'Temple of Solomon' -

Archaeological excavations have found remnants of both the First Temple and Second Temple. Among the artifacts of the First Temple are dozens of ritual immersion or baptismal pools in this area surrounding the Temple Mount,[20] as well as a large square platform identified by architectural archaeologist Leen Ritmeye as likely being built by king Hezekiah c. 700 BCE as a gathering area in front of the Temple.[21] Possible Second Temple artifacts include the Trumpeting Place inscription and the Temple Warning inscription, which are surviving pieces of the Herodian expansion of the Temple Mount.

706 - 656 BC - Egyptian grave stela of Nehemes-Ra-tawy,

705 - 681 BC - Reign of Assyrian King Sennacherib (Akkadian, "Sîn has replaced the brothers")

He is principally remembered for his military campaigns against Babylon and Judah, and for his building programs - most notably at the Akkadian capital of Nineveh.[2] He was assassinated in obscure circumstances in 681 BCE,[3] apparently by his eldest son (his designated successor, Esarhaddon, was the youngest)



The primary preoccupation of his reign was the so-called "Babylonian problem", the refusal of the Babylonians to accept Assyrian rule, culminating in his destruction of the city in 689 BCE

695 BC - Sennacherib wrote of Babylon: **"Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city."** A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum.[15]

He later wrote about a battle in Lachish: "**And Hezekiah of Judah who had not submitted to my yoke...him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land."** Time Life Lost Civilizations series: Mesopotamia: The Mighty Kings. (1995)

669-627 BC - Reign of Ashurbanipal, construction of the Library of Ashurbanipal / Nineveh (http://eduscapes.com/history/ancient/600bce.htm)

Acquisition through war - Ashurbanipal collected texts from all over Mesopotamia including materials that were acquired in war. Because accession lists were maintained, it's possible to identify sources of acquisitions including large collections such as 2000 tablets acquired near the date when Babylon was controlled. Notes indicated collections such as "In all, 125 tablets" (Casson, 2001).

The British Museum's collections database counts 30,943 "tablets" in the entire Nineveh library collection, and the Trustees of the Museum propose to issue an updated catalogue as part of the Ashurbanipal Library Project.

- Writings on war 'persians ride horse, use bow, speak truth' -herodotus
- Uncle's murder grandfather, house of succession
- The royal lion hunt

616 BC - Assyria was attacked by its own former vassals, the Babylonians, Chaldeans, Medes, Persians, Scythians and Cimmerians. In about 616 BC Kalhu was sacked,

612 BC - Nineveh was destroyed by a coalition of Babylonians, Scythians and Medes, an ancient Iranian people. It is believed that during the burning of the palace, a great fire must have ravaged the library, causing the clay cuneiform tablets to become partially baked. Ironically, this potentially destructive event helped preserve the tablets.

605 BC - The Assyrian Empire Comes to an End, The Medes and Babylonians dividing its colonies between them. Nineveh's greatness was short-lived. In around 627 BC, after the death of its last great king Ashurbanipal, the Neo-Assyrian empire began to unravel through a series of bitter civil wars between rival claimants for the throne, and in 616 BC the allied forces eventually reached Nineveh, besieging and sacking the city in 612 BC, following bitter house-to-house fighting, after which it was razed

to the ground. Most of the people in the city who could not escape to the last Assyrian strongholds in the north and west were either massacred or deported out of the city and into the countryside where they founded new settlements. Many unburied skeletons were found by the archaeologists at the site.

595 BC - Nebo - Saesekim Tablet - a clay cuneiform inscription referring to an official at the court of Nebuchadrezzar II, king of Babylon. It may also refer to an official named in the Biblical Book of Jeremiah.

> The tablet is a clay cuneiform inscription (2.13 inches; 5.5 cm) with the following translation: [Regarding] 1.5 minas (0.75 kg) of gold, the property of **Nabu-sharrussu-ukin,** the chief eunuch, which he sent via Arad-Banitu the eunuch to [the temple] Esangila: Arad-Banitu has delivered [it] to Esangila. In the presence of Bel-usat, son of Alpaya, the royal bodyguard, [and of] Nadin, son of Marduk-zer-ibni. Month XI, day 18, year 10 [of] Nebuchadnezzar, king of Babylon.
>
> According to Jeremiah (39:3 in the Masoretic Text; 46:3 in the Septuagint), an individual by this same name visited Jerusalem during the Babylonian conquest of it. The verse begins by stating that *all* the Babylonian officials sat authoritatively in the Middle Gate, then names several of them, and concludes by adding that all the other officials were there as well (implying that the named ones were the most well known).

599 - 527 BC - The *Kalpa Sūtra* (Sanskrit: **कल्पसूत्र**) **is a** Jain text containing the biographies of the Jain Tirthankaras, notably Parshvanatha and Mahavira, including the latter's Nirvāṇa.[1] Bhadrabahu I is considered the author of the text and it is traditionally said to have been composed about one hundred and fifty years after the Nirvāṇa of Mahavira (traditionally 599 – 527 BCE).[2]

551-479 BC - Confucius (/kənˈfjuːʃəs/; September 28, 551 BC – 479 BC)[1][2] was a Chinese teacher, editor, politician, and philosopher of the Spring and Autumn period of Chinese history.

The philosophy of Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. His followers competed successfully with many other schools during the Hundred Schools of Thought era only to be suppressed in favor of the Legalists during the Qin Dynasty. Following the victory of Han over Chu after the collapse of Qin, Confucius's thoughts received official sanction and were further developed into a system known in the West as Confucianism.

A portrait of Confucius by the Tang dynasty artist Wu Daozi (680–740)

Confucius is traditionally credited with having authored or edited many of the Chinese classic texts including all of the Five Classics, but modern scholars are cautious of attributing specific assertions to Confucius himself. Aphorisms concerning his teachings were compiled in the *Analects*, but only many years after his death.

Confucius's principles had a basis in common Chinese tradition and belief. He championed strong family loyalty, ancestor veneration, and respect of elders by their children and of husbands by their wives. He also recommended family as a basis for ideal government. He espoused the well-known principle "Do not do to others what you do not want done to yourself", the Golden Rule.

Confucius is also a traditional deity in Daoism.

Culture Map

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550 BC - King Darius

Controlled 44% of world population
Bible, daniel in the lions den
The Achaemenid Empire during Darius' reign controlled the largest fraction of the world's population of any empire in history. Based on historical demographic estimates, Darius I ruled over approximately 50 million people, or at least 44% ovf the world's population

Not much writing survives history, but it can be estimated humans humans invented language in eridu, the collaboration of individuals the creation of ‘babel’ and then the subsequent alteration of ancient facts to retell a story in attempt to control a population

The **Behistun Inscription** (also **Bisotun**, **Bistun** or **Bisutun**; Persian: بیستون, Old Persian: **Bagastana**, meaning "the place of god") is a multilingual inscription and large rock relief on a cliff at Mount Behistun in the Kermanshah Province of Iran, near the city of Kermanshah in western Iran.

Modern-day picture of the inscription

Authored by Darius the Great sometime between his coronation as king of the Persian Empire in the summer of 522 BC and his death in autumn of 486 BC, the inscription begins with a brief autobiography of Darius, including his ancestry and lineage. Later in the inscription, Darius provides a lengthy sequence of events following the deaths of Cyrus the Great and Cambyses II in which he fought nineteen battles in a period of one year (ending in December 521 BC) to put down multiple rebellions throughout the Persian Empire. The inscription states in detail that the rebellions, which had resulted from the deaths of Cyrus the Great and his son Cambyses II, were orchestrated by several impostors and their co-conspirators in various cities throughout the empire, each of whom falsely proclaimed kinghood during the upheaval following Cyrus's death.

Darius the Great proclaimed himself victorious in all battles during the period of upheaval, attributing his success to the "grace of Ahura Mazda".

The inscription includes three versions of the same text, written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian (a variety of Akkadian). The inscription is to cuneiform what the Rosetta Stone is to Egyptian hieroglyphs: the document most crucial in the decipherment of a previously lost script.

The inscription is approximately 15 metres high by 25 metres wide and 100 metres up a limestone cliff from an ancient road connecting the capitals of Babylonia and Media (Babylon and Ecbatana, respectively). The Old Persian text contains 414 lines in five columns; the Elamite text includes 593 lines in eight columns, and the Babylonian text is in 112 lines. The inscription was illustrated by a life-sized bas-relief of Darius I, the Great, holding a bow as a sign of kingship, with his left foot on the chest of a figure lying on his back before him. The supine figure is reputed to be the pretender Gaumata. Darius is attended to the left by two servants, and nine one-meter figures stand to the right, with hands tied and rope around their necks, representing conquered peoples. Faravahar floats above, giving his blessing to the king. One figure appears to have been added after the others were completed, as was Darius's beard, which is a separate block of stone attached with iron pins and lead.

599-527 BC - Mahavira - *The 24th and last **tirthankara** (Maker of the River-Crossing, saviour, spiritual teacher. Tirthankara signifies the founder of a tirtha which*

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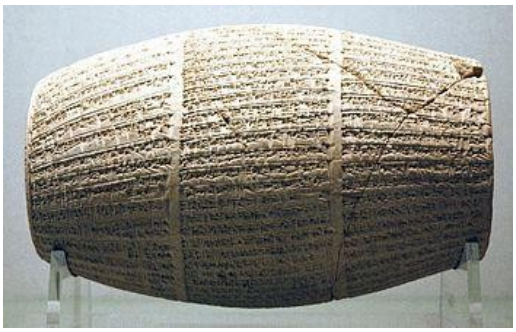
means a fordable passage across the sea of interminable births and deaths (called saṃsāra)) of present half-cycle

According to Jain cosmology, in each half of the cosmic time cycle, exactly twenty-four *tirthankaras* grace this part of the universe.



559 BC - 651 AD Zoroastrianism was the dominant world religion during the Persian empires and was thus the most powerful world religion at the time of Jesus.

556 - 539 BC - King Nabonidus of Babylonia - *the Nabonidus Cylinder(s)* from sippar and from Ur *(4 in total)*

539 BC - *fall of Babylon* to the Persian king Cyrus the Great in 539 BCE, exiled Judeans were permitted to return to Judah & **the Cyrus Cylinder** - "first human rights declaration"?(unsubstantiated human rights claims, it's assumed the 'freedom of religion' by his captured is propaganda.. declares himself to have been chosen personally by Marduk, who ensured his victory

Babylonian texts talk of the foundation of Eridu by the god Marduk as the first city, "the holy city, the dwelling of their [the other gods] delight".
https://en.wikipedia.org/wiki/Cyrus_Cylinder

539 BC- THE BUSINESS OF MARRIAGE - (http://www.ancient.eu/article/688/)

Contrasted with romantic love and a couple sharing their lives together, however, is the `business side' of marriage and sex. **Herodotus** reports that every woman, at least once in her lifetime, had to sit outside the **temple** of **Ishtar** (**Inanna**) and agree to have sex with whatever stranger chose her. This custom was thought to ensure the fertility and continued prosperity of the community. As a woman's virginity was considered requisite for a marriage, it would seem unlikely that unmarried women would have taken part in this and yet Herodotus states that `every woman' was required to. The practice of sacred prostitution, as Herodotus describes it, has been challenged by many modern-day scholars but his description of the bride auction has not. Herodotus writes:

> Once a year in each village the young women eligible to marry were collected all together in one place; while the men stood around them in a circle. Then a herald called up the young women one by one and offered them for sale. He began with the most beautiful. When she was sold for a high price, he offered for sale the one who ranked next in beauty. All of them were then sold to be wives. The richest of the Babylonians who wished to wed bid against each other for the loveliest young women, while the commoners, who were not concerned about beauty, received the uglier women along with monetary compensation…All who liked might come, even from distant villages,

> and bid for the women. This was the best of all their customs but it has now fallen into disuse (Histories I: 196).
>
> In the language of the **Sumerians**, the word for `love' was a compound verb that, in its literal sense, meant `to measure the earth,' that is, `to mark off land'. Among both the Sumerians and the Babylonians (and very likely among the Assyrians as well) marriage was fundamentally a business arrangement designed to assure and perpetuate an orderly society. Though there was an inevitable emotional component to marriage, its prime intent in the eyes of the state was not companionship but procreation; not personal happiness in the present but communal continuity for the future (275-276).

This was, no doubt, the `official' view of marriage and there is no evidence to suggest that a man and woman decided to simply get married on their own (although there is evidence of a couple living together without marrying). Bertman writes, "Every marriage began with a legal contract. Indeed, as Mesopotamian law stated, if a man should marry without having first drawn up and executed a marriage contract, the woman he `marries' would not be his wife...every marriage began not with a joint decision by two people in love but with a negotiation between representatives of two families" (276). Once the marriage contract was signed in the presence of witnesses, the ceremony could be planned.

The wedding ceremony had to include a feast in order to be considered legitimate. The course of the marriage process had five stages which needed to be observed in order for the couple to be legally married:

1. The engagement/marriage contract;
2. Payment of the families of the bride and groom to each other (the dowry and bride-price);
3. The ceremony/feast;
4. The bride moving to her father-in-law's home;
5. Sexual intercourse between the couple with the bride expected to be a virgin on her wedding night and to become pregnant.

> If any one of these steps was not performed, or not performed properly (such as the bride not becoming pregnant), the marriage could be invalidated. In the event the bride turned out not to be a virgin, or could not conceive, the groom could return her to her family. He would have to return her dowry to her family but would get back the bride-price his family had paid.

THE ENGAGEMENT

Special attention was paid to the engagement. Bertman notes: Engagements were serious business in **Babylonia**, especially for those who might have a change of heart. According to **Hammurabi**'s Code, a suitor who changed his mind would forfeit his entire deposit (betrothal gift) and bride-price. If the prospective father-in-law changed his mind, he had to pay the disappointed suitor double the bride-price. Futhermore, if a rival suitor persuaded the father-in-law to change his mind, not only did the father-in-law have to pay double, but the rival wasn't allowed to marry the daughter. These legal penalties acted as a potent deterrent against changes of heart and a powerful incentive for both responsible decision making and orderly social behavior (276).

These incentives and penalties were particularly important because young people in Mesopotamia, as young people in the present day, did not always wish to comply with their parents' wishes. A young man or woman might well love someone other than the `best match' chosen by their parents. A poem featuring the goddess Inanna, known for her penchant for `free love' and doing as she pleased, and her lover Dumuzi, is thought to illustrate the problems parents had in guiding their children, daughters in particular, in proper conduct resulting in a happy marriage (although, as Inanna and Dumuzi were a very popular couple in religious and secular **literature**, it is doubtful that young people interpreted the poem in the same way their parents may have). The scholar Jean Bottero describes the work, pointing out how Inanna was encouraged to marry the successful farmer god Enkimdu but loved the shepherd god Dumuzi and so chose him. Bottero writes: She furtively left the house, like an amorous teenager, to

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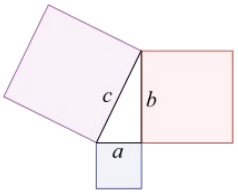
go to meet her beloved beneath the stars, `which sparkled as she did', then to dally beneath his caresses and suddenly wonder, seeing the night advance, how she was going to explain her absence and lateness to her mother: `Let me go! I must go home! Let me go, Dumuzi! I must go in! /What lie shall I tell my mother? /What lie shall I tell my mother Ningal?' And Dumuzi suggests an answer: she will say that her girl companions persuaded her to go with them to listen to music and dance (109).

570 - 495 BC - Pythagoras of Samos, "Pythagoras the Samian", or simply Πυθαγόρας; Πυθαγόρης in Ionian Greek; c. 570 – c. 495 BC)[3][4]was an Ionian Greekphilosopher, mathematician, and putative founder of the Pythagoreanism movement. He is often revered as a great mathematician and scientist and is best known for the Pythagorean theorem which bears his name. A(squared)+B(squared)=C(squared) While the theorem that now bears his name was known and previously utilised by the Babylonians and Indians - There are about 100,000 unpublished cuneiform sources in the British Museum alone. Babylonian knowledge of proof of the Pythagorean Theorem is discussed by J. Høyrup, 'The Pythagorean "Rule" and "Theorem" – Mirror of the Relation between Babylonian and Greek Mathematics,' in: J. Renger (red.): *Babylon. Focus mesopotamischer Geschichte, Wiege früher Gelehrsamkeit, Mythos in der Moderne* (1999).



The **Table of Opposites** of Pythagoras is the oldest surviving of many such tables propounded by philosophers. Aristotle is the main source of our knowledge of the Pythagorean table.

Here follows a rough translation of the Table of Opposites, although like all translations the precise meaning does not necessarily carry over from the original Greek. For example, "crooked" has connotations in English that it may lack in the original.

- finite, infinite
- odd, even
- one, many
- right, left
- rest, motion
- straight, crooked
- light, darkness
- good, evil
- square, oblong

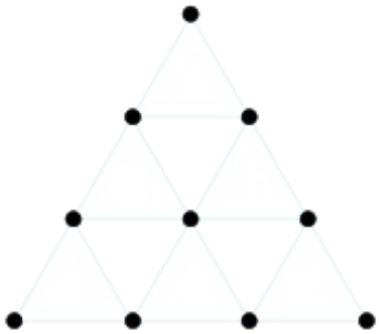
Some sources add:

- male, female

Another belief attributed to Pythagoras was that of the "harmony of the spheres". Thus the planets and stars moved according to mathematical equations, which corresponded to musical notes and thus produced a symphony.[73]

Brewer (1894), wrote (page 2614):[28]

> "The music or harmony of the spheres. Pythagoras, having ascertained that the pitch of notes depends on the rapidity of vibrations, and also that the planets move at different rates of motion, concluded that the sounds made by their motion must vary according to their different rates of motion. As all things in nature are harmoniously made, the different sounds must harmonise, and the combination he called the "harmony of the spheres." Kepler has a treatise on the subject."



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Tetractys

Pythagoras was also credited with devising the tetractys, the triangular figure of four rows which add up to the perfect number, ten. As a mystical symbol, it was very important to the worship of the Pythagoreans who would swear oaths by it.

535-475 Heraclitus

531 BC - Peaceful Death to Laozi (also Lao-Tzu /ˈlaʊˈdzʌ/[1] or Lao-Tze, Chinese: □□; pinyin: *Lǎozǐ*, literally "Old Master") was an ancient Chinese philosopher and writer. He is known as the reputed author of the *Tao Te Ching*,[2] the founder of philosophical Taoism, and a deity in religious Taoism and traditional Chinese religions.

Although a legendary figure, Laozi is usually dated to around the 6th century BCE and reckoned a contemporary of Confucius, but some historians contend that he actually lived during the Warring States period of the 5th or 4th century BCE.[3] A central figure in Chinese culture, Laozi is claimed by both the emperors of the Tang dynasty and modern people of the Li surname as a founder of their lineage. Laozi's work has been embraced by various anti-authoritarian movements[4] as well as Chinese legalism.[5]

The *Tao Te Ching*, often called simply *Laozi* after its reputed author, describes the Dao (or Tao) as the source and ideal of all existence: it is unseen, but not transcendent, immensely powerful yet supremely humble, being the root of all things. People have desires and free will (and thus are able to alter their own nature). Many act "unnaturally", upsetting the natural balance of the Dao. The *Daodejing* intends to lead students to a "return" to their natural state, in harmony with Dao.[42] Language and conventional wisdom are critically assessed. Taoism views them as inherently biased and artificial, widely using paradoxes to sharpen the point.[43]

Livia Kohn provides an example of how Laozi encouraged a change in approach, or return to "nature", rather than action. Technology may bring about a false sense of progress. The answer provided by Laozi is not the rejection of technology, but instead seeking the calm state of wu wei, free from desires. This relates to many statements by Laozi encouraging rulers to keep their people in "ignorance", or "simple-minded". Some scholars insist this explanation ignores the religious context, and others question it as an apologetic of the philosophical coherence of the text. It would not be unusual political advice if Laozi literally intended to tell rulers to keep their people ignorant. However, some terms in the text, such as "valley spirit" (*gushen*) and "soul" (*po*), bear a metaphysical context and cannot be easily reconciled with a purely ethical reading of the work.[43]

Wu wei (□□), literally "non-action" or "not acting", is a central concept of the *Daodejing*. The concept of *wu wei* is multifaceted, and reflected in the words' multiple meanings, even in English translation; it can mean "not doing anything", "not forcing", "not acting" in the theatrical sense, "creating nothingness", "acting spontaneously", and "flowing with the moment."[44]

It is a concept used to explain *ziran* (□□), or harmony with the Dao. It includes the concepts that value distinctions are ideological and seeing ambition of all sorts as originating from the same source. Laozi used the term broadly with simplicity and humility as key virtues, often in contrast to selfish action. On a political level, it means avoiding such circumstances as war, harsh laws and heavy taxes. Some Taoists see a connection between wu wei and esoteric practices, such as *zuowang* "sitting in oblivion" (emptying the mind of bodily awareness and thought) found in the Zhuangzi.[43]

Some of Laozi's famous sayings include:

"When goodness is lost, it is replaced by morality."

"Without Darkness, there can be no Light."

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"The usefulness of a pot comes from its emptiness."

"The best people are like water, which benefits all things and does not compete with them. It stays in lowly places that others reject. This is why it is so similar to the Way."

"When people see some things as beautiful, other things become ugly. When people see some things as good, other things become bad."

"Try to change it and you will ruin it. Try to hold it and you will lose it."

"Those who know do not say. Those who say do not know."

"When you realize there is nothing lacking, the whole world belongs to you."

"Nature does not hurry, yet everything is accomplished."

"A good traveler has no fixed plans, and is not intent on arriving."

"Music in the soul can be heard by the universe."

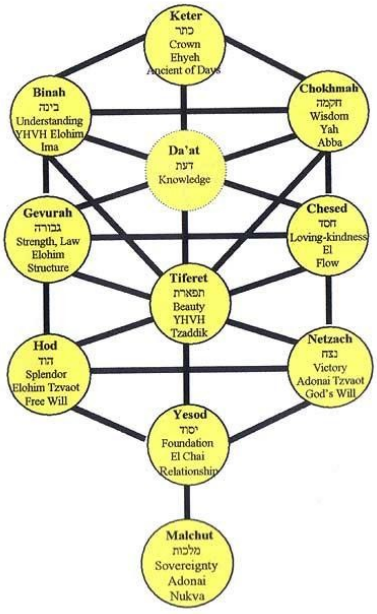
"A journey of a thousand miles starts under one's feet."

"The more that laws and regulations are given prominence, the more thieves and robbers there will be."

— Laozi, Tao Te Ching

530 BC - AD 70 (The Second Temple Period) - The Zohar

Zohar (Hebrew: זֹהַר, lit. "Splendor" or "Radiance") is the foundational work in the literature of Jewish mystical thought known as **Kabbalah**. It is a group of books including commentary on the mystical aspects of **the Torah** (**the five books of Moses**) and scriptural interpretations as well as material on **mysticism**, mythical **cosmogony**, and mystical **psychology**. The Zohar contains discussions of the nature of God, the origin and structure of the universe, the nature of souls, redemption, **the relationship of Ego** to Darkness and "true self" to "The Light of God", and the relationship between the **"universal energy"** and man.



The **Zohar** is mostly written in what has been described as a cryptic, obscure style of Aramaic.(A mysterious medieval text, decrypted - The Boston Globe").Aramaic, the day-to-day language of Israel in the Second Temple period (539-70), was the original language of large sections of the biblical books of Daniel and Ezra, and is the main language of the Talmud.(Beyer 1986: 38–43; Casey 1998: 83–6, 88, 89–93; Eerdmans 1975: 72.)

*(Right Figure)

*(Left Figure) Representation of the **Five Worlds** with the 10 Sephirot in each, as successively smaller concentric circles, derived from the light of the *Kav* after the Tzimtzum

Criticism - Its appeal to the goal of mystical ecstasy, they claimed, produced generations of dreamers, whose spiritual imaginations looked at the world as being populated by spirits, demons, and various other spiritual influences, **rather than dealing with the practical needs of the here and now…'**

537 BC - Construction of the second Temple in Jerusalem begins (All of these events are considered significant in Jewish history and culture, and had a far-reaching impact on the development of Judaism. - https://en.m.wikipedia.org/wiki/Babylonian_captivity)

531 BC - Zhou

520 BC - (left) An unusually well-preserved Greekherm, used as a boundary marker and to ward off evil

500 BC, when Darius the Great annexed Mesopotamia to the Persian Empire, he chose a form of Aramaic language (the so-called Official Aramaic or Imperial Aramaic) as the vehicle for

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written communication between the different regions of the vast empire with its different peoples and languages

500 BC - One of the oldest known Latin inscriptions, found in excavations of the Lapis Niger

Boustrophedon /ˌbuːstrəˈfiːdən/ (Ancient Greek: βουστροφηδόν, *boustrophēdón* “ox-turning” from βοῦς, *bous*, “ox”, στροφή, *strophḗ*, “turn” and the adverbial suffix -δόν, "lik

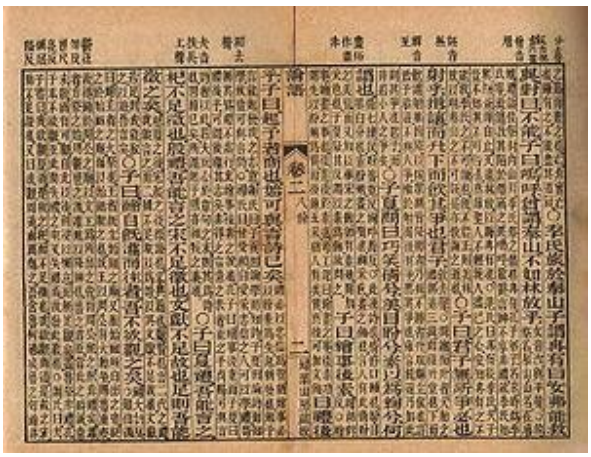
499 BC - Greco Persian Wars

490 BC - Battle of Marathon

480 BC - Battle at Thermopylae (response to defeat)

A further development of the respect and honor for king leonidas to sacrifice himself
https://en.wikipedia.org/wiki/Battle_of_Thermopylae
‘Patri-otic patri-archal, psych-otic culture’
So it can be seen, with the development of language, society, and the corruption of those who gain control and believe themselves to be the gods, xerxes, taking over territory

475 BC - The *Analects* (Chinese: □□; Old Chinese: **run ŋ(r)aʔ*; pinyin: *lúnyǔ*; literally: "Edited Conversations"),[2] also known as the *Analects of Confucius*, is a collection of sayings and ideas attributed to the Chinese philosopher Confucius and his contemporaries, traditionally believed to have been compiled and written by Confucius' followers. It is believed to have been written during the Warring States period (475 BC–221 BC), and it achieved its final form during the mid-Han dynasty (206 BC–220 AD). By the early Han dynasty the *Analects* was considered merely a "commentary" on the Five Classics, but the status of the *Analects* grew to be one of the central texts of Confucianism by the end of that dynasty.



During the late Song dynasty (960-1279) the importance of the *Analects* as a philosophy work was raised above that of the older Five Classics, and it was recognized as one of the "Four Books". The *Analects* has been one of the most widely read and studied books in China for the last 2,000 years, and continues to have a substantial influence on Chinese and East Asian thought and values today. They were very important for Confucianism and China's overall morals.

Confucius believed that the welfare of a country depended on the moral cultivation of its people, beginning from the nation's leadership. He believed that individuals could begin to cultivate an all-encompassing sense of virtue through *ren*, and that the most basic step to cultivating *ren* was devotion to one's parents and older siblings. He taught that one's individual desires do not need to be suppressed, but that people should be educated to reconcile their desires via rituals and forms of propriety, through which people could demonstrate their respect for others and their responsible roles in society. He taught that a ruler's sense of virtue was his primary prerequisite for leadership. His primary goal in educating his students was to produce ethically well-cultivated men who would carry themselves with gravity, speak correctly, and demonstrate consummate integrity in all things.

Confucius viewed himself as a "transmitter" of social and political traditions originating in the early Zhou dynasty (c. 1000–800 BC), and claimed not to have originated anything (*Analects* 7.1)

Confucius' discussions on the nature of the supernatural (*Analects* 3.12; 6.20; 11.11) indicate that he believed while "ghosts" and "spirits" should be respected, they are best kept at a distance. Instead human beings should base their values and social ideals on moral philosophy, tradition, and a natural love for others. Confucius' social philosophy largely depended on the cultivation of *ren* by every individual in a community.[24] Later Confucian philosophers explained *ren* as the quality of having a kind manner, similar to the English words "humane", "altruistic", or "benevolent", but, of the sixty instances in which Confucius discusses *ren* in the *Analects*, it is clear that very few have these later meanings. Confucius instead used the term *ren* to describe an extremely general and all-encompassing state of virtue, one which no living person had attained completely. (This use of the term *ren* is peculiar to the *Analects*.)[25]

Throughout the *Analects*, Confucius' students frequently request that Confucius define *ren* and give examples of people who embody it, but Confucius generally responds indirectly to his students' questions, instead offering illustrations and examples of behaviours that are associated with *ren* and explaining how a person could achieve it. According to Confucius, a person with a well-cultivated sense of *ren* would speak carefully and modestly (*Analects* 12.3); be resolute and firm (*Analects* 12.20), courageous (*Analects* 14.4), free from worry, unhappiness, and insecurity (*Analects* 9.28; 6.21); moderate their desires and return to propriety (*Analects* 12.1); be respectful, tolerant, diligent, trustworthy and kind (*Analects* 17.6); and love others (*Analects* 12.22). Confucius recognized his followers' disappointment that he would not give them a more comprehensive definition of *ren*, but assured them that he was sharing all that he could (*Analects* 7.23).[26]

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To Confucius, the cultivation of *ren* involved depreciating oneself through modesty while avoiding artful speech and ingratiating manners that would create a false impression of one's own character (*Analects* 1.3). Confucius said that those who had cultivated *ren* could be distinguished by their being "simple in manner and slow of speech". He believed that people could cultivate their sense of *ren* through exercising the Golden Rule: "Do not do to others what you would not like done to yourself"; "a man with *ren*, desiring to establish himself, helps others establish themselves; desiring to succeed himself, helps others to succeed" (*Analects* 12.2; 6.28).[24] He taught that the ability of people to imagine and project themselves into the places of others was a crucial quality for the pursuit of moral self-cultivation (*Analects* 4.15; see also 5.12; 6.30; 15.24).[27] Confucius regarded the exercise of devotion to one's parents and older siblings as the simplest, most basic way to cultivate *ren*.(*Analects* 1.2).[24]

Confucius believed that *ren* could best be cultivated by those who had already learned self-discipline, and that self-discipline was best learned by practicing and cultivating one's understanding of *lǐ*: rituals and forms of propriety through which people demonstrate their respect for others and their responsible roles in society (*Analects* 3.3). Confucius said that one's understanding of *lǐ* should inform everything that one says and does (*Analects* 12.1). He believed that subjecting oneself to *lǐ* did not mean suppressing one's desires, but learning to reconcile them with the needs of one's family and broader community. By leading individuals to express their desires within the context of social responsibility, Confucius and his followers taught that the public cultivation of *lǐ* was the basis of a well-ordered society (*Analects* 2.3).[24] Confucius taught his students that an important aspect of *lǐ* was observing the practical social differences that exist between people in daily life. In Confucian philosophy these "five relationships" include: ruler to ruled; father to son; husband to wife; elder brother to younger brother; and friend to friend.

Ren and *lǐ* have a special relationship in the *Analects*: *lǐ* manages one's relationship with one's family and close community, while *ren* is practiced broadly and informs one's interactions with all people. Confucius did not believe that ethical self-cultivation meant unquestioned loyalty to an evil ruler. He argued that the demands of *ren* and *li* meant that rulers could oppress their subjects only at their own peril: "You may rob the Three Armies of their commander, but you cannot deprive the humblest peasant of his opinion" (*Analects* 9.25). Confucius said that a morally well-cultivated individual would regard his devotion to loving others as a mission for which he would be willing to die (*Analects* 15.8).[24]

Confucius' political beliefs were rooted in his belief that a good ruler would be self-disciplined, would govern his subjects through education and by his own example, and would seek to correct his subjects with love and concern rather than punishment and coercion. "If the people be led by laws, and uniformity among them be sought by punishments, they will try to escape punishment and have no sense of shame. If they are led by virtue, and uniformity sought among them through the practice of ritual propriety, they will possess a sense of shame and come to you of their own accord" (*Analects* 2.3; see also 13.6). Confucius' political theories were directly contradictory to the Legalistic political orientations of China's rulers, and he failed to popularize his ideals among China's leaders within his own lifetime.[28]

Confucius believed that the social chaos of his time was largely due to China's ruling elite aspiring to, and claiming, titles of which they were unworthy. When the ruler of the large state of Qi asked Confucius about the principles of good government, Confucius responded: "Good government consists in the ruler being a ruler, the minister being a minister, the father being a father, and the son being a son" (*Analects* 12.11). Confucius' analysis of the need to raise officials' behavior to reflect the way that they identify and describe themselves is known as the rectification of names, and he stated that the rectification of names should be the first responsibility of a ruler upon taking office (*Analects* 13.3). Confucius believed that, because the ruler was the model for all who were under him in society, the rectification of names had to begin with the ruler, and that afterwards others would change to imitate him (*Analects* 12.19).[28]

Confucius judged a good ruler by his possession of *de* ("virtue"): a sort of moral force that allows those in power to rule and gain the loyalty of others without the need for physical coercion (*Analects* 2.1). Confucius said that one of the most important ways that a ruler cultivates his sense of *de* is through a devotion to the correct practices of *lǐ*. Examples of rituals identified by Confucius as important to cultivate a ruler's *de* include: sacrificial rites held at ancestral temples to express thankfulness and humility; ceremonies of enfeoffment, toasting, and gift exchanges that bound nobility in complex hierarchical relationships of obligation and indebtedness; and, acts of formal politeness and decorum (i.e. bowing and yielding) that identify the performers as morally well-cultivated.[28]

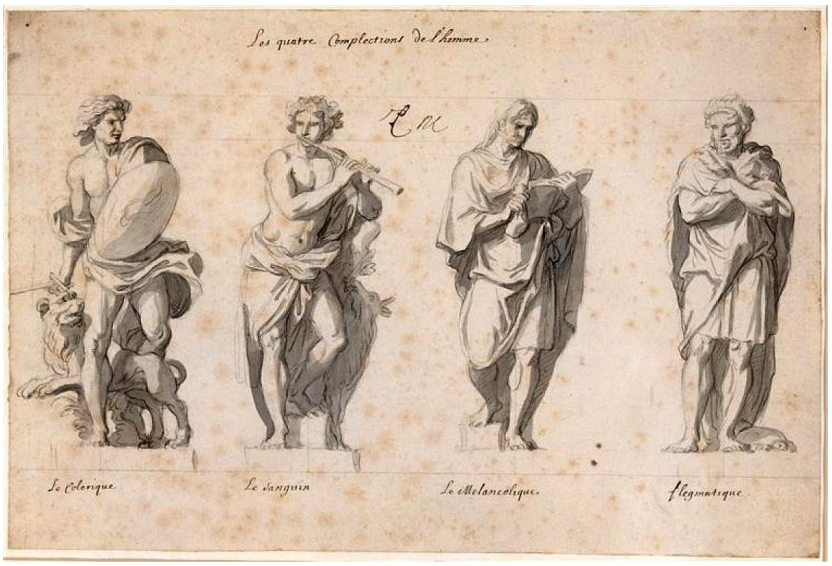
The importance of education and study is a fundamental theme of the *Analects*. For Confucius, a good student respects and learns from the words and deeds of his teacher, and a good teacher is someone older who is familiar with the ways of the past and the practices of antiquity (*Analects* 7.22). Confucius emphasized the need to find balance between formal study and intuitive self-reflection (*Analects* 2.15). When teaching he is never cited in the *Analects* as lecturing at length about any subject, but instead challenges his students to discover the truth through asking direct questions, citing passages from the classics, and using analogies (*Analects* 7.8).[29] He sometimes required his students to demonstrate their understanding of subjects by making intuitive conceptual leaps before accepting their understanding and discussing those subjects at greater levels of depth. (*Analects* 3.8)[30]

His primary goal in educating his students was to produce ethically well-cultivated men who would carry themselves with gravity, speak correctly, and demonstrate consummate integrity in all things (*Analects* 12.11; see also 13.3). He was willing to teach anyone regardless of social class, as long as they were sincere, eager, and tireless to learn (*Analects* 7.7; 15.38). He is traditionally credited with teaching three thousand students, though only seventy are said to have mastered what he taught. He taught practical skills, but regarded moral self-cultivation as his most important subject.[29]

Culture Map

Conscience-Self Health-Discovery

460-370 BC - The Greek physician **Hippocrates** (c. 460 – c. 370 BC) incorporated **the four temperaments** into his medical theories as part of the ancient medical concept of humorism, that four bodily fluids affect human personality traits and behaviors. Later discoveries in biochemistry have led modern medicine science to reject the theory of the four temperaments, although some personality type systems of varying scientific acceptance continue to use four or more categories of a similar nature. Modern medical science has rejected the theories of the four temperaments, though their use persists as a metaphor within certain psychological fields.[12]



Classical	Element	Adler[13]
Melancholic	Earth	Avoiding
Phlegmatic	Water	Getting
Sanguine	Air	Socially useful
Choleric	Fire	Ruling

450 BC - The Gortyn Code, The Great Code - a legal code that was the codification of the civil law of the ancient Greek city-state of Gortyn in southern Crete.

The Great Code is written in the Dorian dialect and is one of a number of legal inscriptions found scattered across Crete but curiously, very few non-legal texts from ancient Crete survive.

The whole corpus of Cretan law may be divided into three broad categories: the earliest (*I. Cret.* IV 1-40., ca. 600 BCE to ca. 525 BCE) was inscribed on the steps and walls of the temple of Apollo Pythios, the next a sequence, including the Great Code, written on the walls in or near the agora between ca. 525 and 400 BCE (*I. Cret.* IV 41-140), followed by the laws (*I. Cret.* IV 141-159)

The code deals with such matters as disputed ownership of slaves, rape and adultery, the rights of a wife when divorced or a widow, the custody of children born after divorce, inheritance, sale and mortgaging of property, ransom, children of mixed (slave, free and foreign) marriages and adoption. The code makes legal distinctions between different social classes. Free, serf, slave and foreigner social statuses are recognized within the document. (John Davies: *The Gortyn Laws* in *The Cambridge Companion to Ancient Greek Law*, pp. 305-327.)

Bringing suit

The code provides a measure of protection for individuals prior to their trial. Persons bringing suit are prohibited from seizing and detaining the accused before trial. Violations are punishable by fines, which vary depending on the status of the detained individual.

Culture Map

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Rape and adultery

Rape under the code is punished with fines. The fine is largely determined by the difference in social status between the victim and the accused. A free man convicted of raping a serf or a slave would receive the lowest fine; a slave convicted of raping a free man or female would warrant the highest fine.

Adultery is punished similarly to rape under the code but also takes into consideration the location of the crime. The code dictates higher fines for adultery committed within the household of the female's father, husband or brother, as opposed to another location. Fines also depend on whether the woman has previous committed adultery. The fines are levied against the male involved in the adultery, not the female. The code does not provide for the punishment of the female.

Divorce and marriage rights

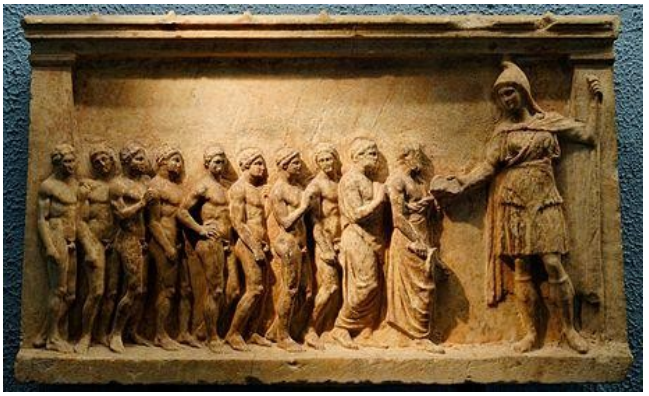
The Gortyn law code grants a modicum of property rights to women in the case of divorce. Divorced women are entitled to any property that they brought to the marriage and half of the joint income if derived from her property. The code also provides for a portion of the household property. The code stipulates that any children conceived before the divorce but born after the divorce fall under the custody of the father. If the father does not accept the child, it reverts to the mother.

Property rights and inheritance

The code devotes a great deal of attention to the allocation and management of property. Although the husband manages the majority of the family property, the wife's property is still delineated. If the wife dies, the husband becomes the trustee to her property and may take no action on it without the consent of her children. In the case of remarriage, the first wife's property immediately comes into her children's possession. If the wife dies childless, her property reverts to her blood relatives.

If the husband dies with children, the property is held in trust by the wife for the children. If the children are of age upon their father's death, the property is divided between the children, with males receiving all of the land. If the husband dies without any children, the wife is compelled to remarry.

Adopted children receive all the inheritance rights of natural children and are considered legitimate heirs in all cases. Women are not allowed to adopt children.(*Willetts, "The Law Code of Gortyn")*



411 BC - *Lysistrata* (/laɪˈsɪstrətə/ or /ˌlɪsəˈstrɑːtə/; Attic Greek: Λυσιστράτη, "Army Disbander") is a comedy by Aristophanes. Originally performed in classical Athens in 411 BCE, it is a comic account of a woman's extraordinary mission to end the Peloponnesian War by denying all the men of the land any sex, which was the only thing they truly and deeply desired. Lysistrata persuades the women of Greece to withhold sexual privileges from their husbands and lovers as a means of forcing the men to negotiate peace—a strategy, however, that inflames the battle between the sexes. The play is notable for being an early exposé of sexual relations in a male-dominated society. Additionally, its dramatic structure represents a shift from the conventions of Old Comedy, a trend typical of the author's career.[2] It was produced in the same year as the *Thesmophoriazusae*, another play with a focus on gender-based issues, just two years after Athens' catastrophic defeat in the Sicilian Expedition. At this time, Greek theatre was a profound form of entertainment, which was extremely popular for all audiences as it addressed political issues relevant to that time.

LYSISTRATA
There are a lot of things about us women
That sadden me, considering how men
See us as rascals.
CALONICE
As indeed we are!

428-348 - Plato

Culture Map

Conscience-Self Health-Discovery

384 - 322 - Aristotle

408 BC - 318 AD - The Dead Sea Scrolls,

in the narrow sense of Qumran Caves Scrolls,[notes 1] are a collection of some 981 different manuscripts discovered between 1946/47, 1956 and 2017 in 12 caves (Qumran Caves) in the immediate vicinity of the vHellenistic-period Jewish settlement at Khirbet Qumran in the eastern Judaean Desert, the modern West Bank. The caves are located about two kilometres (1.2 miles) inland from the northwest shore of the Dead Sea, from which they derive their name.[3] The consensus is that the Qumran Caves Scrolls date from the last three centuries BCE and the first century CE.[2] Bronze coins found at the same sites form a series beginning with John Hyrcanus (135–104 BCE) and continuing until the First Jewish–Roman War (66–73 CE),

supporting the radiocarbon and paleographic dating of the scrolls.[4]

In the larger sense, the Dead Sea Scrolls include manuscripts from additional Judaean Desert sites, which go back as far as the 8th century BCE to as late as the 11th century CE.[1]

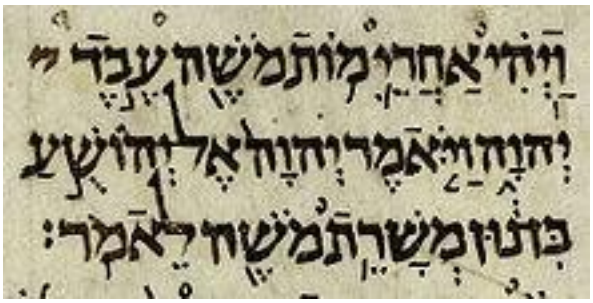
The texts are of great historical, religious, and linguistic significance because they include the second-oldest known surviving manuscripts of works later included in the Hebrew Bible canon, along with deuterocanonical and extra-biblical manuscripts which preserve evidence of the diversity of religious thought in late Second Temple Judaism. Biblical text older than the Dead Sea Scrolls has been discovered only in two silver scroll-shaped amulets containing portions of the Priestly Blessing from the Book of Numbers, excavated in Jerusalem at Ketef Hinnom and dated c. 600 BCE. A piece of Leviticus found in the Ein Gedi synagogue, burnt in the 6th century CE and analyzed in 2015, was found to be the third-oldest piece of the Torah known to exist, as it was dated palaeographically to the 1st or 2nd century CE, and with the C14 method to sometime between the 2nd and 4th century CE.[5]

Most of the texts are written in Hebrew, with some in Aramaic (in different regional dialects, including Nabataean), and a few in Greek.[6] If discoveries from the Judean desert are included, Latin (from Masada) and Arabic (from Khirbet al-Mird) can be added.[7]Most texts are written on parchment, some on papyrus, and one on copper.[8]

The scrolls have traditionally been identified with the ancient Jewish sect called the Essenes, although some recent interpretations have challenged this association and argue that the scrolls were written by priests in Jerusalem, Zadokites, or other unknown Jewish groups.[9][10]

Owing to the poor condition of some of the scrolls, not all of them have been identified. Those that have been identified can be divided into three general groups:

1. some 40% of them are copies of texts from the Hebrew Scriptures,
2. approximately another 30% of them are texts from the Second Temple Period which ultimately were not canonized in the Hebrew Bible, like
3. **the Book of Enoch**, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc., and



Culture Map

Conscience-Self Health-Discovery

4. the remaining roughly 30% of them are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.[11]

The War of the Sons of Light Against the Sons of Darkness, also known as "War Rule", "Rule of War" and the "War Scroll", is a manual for military organization and strategy that was discovered among the Dead Sea Scrolls.

The Damascus Document (the Cairo Damascus document, CD) or Damascus Rule is one of the most interesting texts of the Dead Sea Scrolls because it is the only Qumran work that was known before the discovery of the Dead Sea Scrolls. It is a composite text edited together from different sections of a larger source, and scholars have attempted to place the different sections in a chronological order to generate a more complete work of the original using evidence from the Dead Sea Scrolls

The **Isaiah Scroll,** designated 1Qlsa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first recovered by Bedouin shepherds in 1947. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah known,[1] being 1100 years older than the Leningrad Codex, and the most complete scroll out of the 220 found at Qumran. Pieces of the Isaiah Scroll have been carbon-14 dated at least four times, giving calibrated date ranges between 335-324 BC and 202-107 BC; there have also been numerous paleographic and scribal dating studies placing the scroll around 150-100 BC.[2]

400 BC - A votive Stela honoring the Thracian Goddess Bendis, carved at athens

331 BC - Takeover over Persia by Alexander the Great, the last tablets in Elamite are written (the battle for 'the chosen people of god' each claiming to be the chosen people or containing a god unique to them, giving them the justification towards enslaving other humans)

325 BC - Euclid – Eukleídēs, sometimes called Euclid of Alexandria[1] to distinguish him from Euclid of Megara, was a Greek mathematician, often referred to as the "founder of geometry"[1] or the "father of geometry". He was active in Alexandria during the reign of Ptolemy I (323–283 BC).

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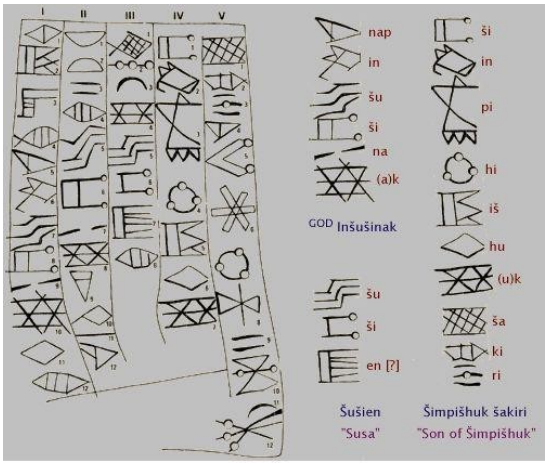
300 BC - Elamite Script - **Linear Elamite,** adapted from inscription on stone, Elam, late 3rd century BC, Proto-Elamite, cl

196 BC - The Rosetta Stone, establishing the divine cult of Ptolemy V

221 - The First Emperor of Qin standardized the written language of China after unifying the country in 221 BC.[8] Classical Chinese would remain the standard written language for the next 2000 years.



180 BC - The Sudarshana Chakra of Vāsudeva-Krishna on a coin of Agathocles of Bactria

In the puranas, the Sudarshana Chakra was made by the architect of gods, Vishvakarma. Vishvakarma's daughter Sanjana was married to Surya. Due to the Sun's blazing light and heat, she could not go near the Sun. She complained to her father about this. Vishvakarma made the sun shine less so that his daughter could hug the Sun. The left over Sun "dust" was collected by Vishvakarma and made into three divine objects, (1) the aerial vehicle Pushpaka Vimana, (2) Trishula of Shiva, (3) Sudarshana Chakra of Vishnu. The Chakra is described to have 10 million spikes in two rows moving in opposite directions to give it a serrated edge.

146 BC - the temple of Aphrodite on the summit of Acrocorinth (before the Roman destruction of the city in 146 BC), intercourse with her priestesses was considered a method of worshiping Aphrodite. One aspect of the cult of Aphrodite and her precedents that Thomas Bulfinch's much-reprinted *The Age of Fable; or Stories of Gods and Heroes* (1855 etc.) elided[33] was the practice of ritual prostitution in her shrines and temples. The euphemism in Greek is *hierodoule*, "sacred slave." The practice was an inherent part of the rituals owed to Aphrodite's Near Eastern forebears, Sumerian Inanna and Akkadian Ishtar, whose temple priestesses were the "women of Ishtar," *ishtaritum*.[34]

180-145 BC - *Letter of Aristeas* composed between c.180 and 145 BC,[13] the library was initially organized by Demetrius of Phaleron,[14] a student of Aristotle under the reign of Ptolemy I Soter (c.323 BC—c.283 BC). Other sources claim it was instead created under the reign of his son Ptolemy II (283–246 BC).

100 BC Teotihuacan

125k inhabitants, Pyramid of sun, pyramid of moon

100 BC - The Lotus Sūtra (Sanskrit: Saddharma Puṇḍarīka Sūtra, literally "Sūtra on the White Lotus of the Sublime Dharma"[1]) is one of the most popular and influential Mahayana sutras, and the basis on which the Tiantai, Tendai, Cheontae, and Nichiren schools of Buddhism were established. According to Paul Williams, "For many East Asian Buddhists since early times the Lotus Sutra contains the final teaching of the Buddha, complete and sufficient for salvation."[2]

100 BC - *Samayasāra* (*The Nature of the Self*) is a famous Jain text composed by *Acharya Kundakunda* in 439 verses.[1] Its ten chapters discuss the nature of *Jīva* (pure self/soul), its attachment to Karma and Moksha (liberation). *Samayasāra* expounds the Jain concepts like *Karma*, *Asrava* (influx of *karmas*), Bandha (Bondage), *Samvara* (stoppage), *Nirjara* (shedding) and Moksha (complete annihilation of *karmas*).

Invocation

The first verse (aphorism) of the *Samayasāra* is an invocation:

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> O bhavyas (potential aspirants to liberation)! Making obeisance to all the Siddhas, established in the fifth state of existence that is eternal, immutable, and incomparable (perfection par excellence), I will articulate this Samayaprābhrita, which has been propounded by the all-knowing Masters of Scripture.[2]

The Soul

Main article: Jīva (Jainism)

The real self is only that soul which has achieved ratnatraya i.e. Samyak Darshan, Samyak Gyan and Samyak Charitra. These state when soul achieves purity is Arihant and Siddha.[3] It can be achieved by victory over five senses.

The Soul and the Non-Soul, The Doer and the Karma, Merit and Demerit, Influx of Karmas, Stoppage of Karmas

According to *Samayasāra*:

> The Self, by his own enterprise, protecting himself from virtuous as well as wicked activities that cause merit and demerit, and stationing himself in right faith and knowledge, detached from body and desires etc., devoid of external and internal attachments, contemplates on the Self, through his own Self, and does not reflect upon the karmas and the quasi-karmic matter (*nokarma*); the Self with such distinctive qualities experiences oneness with the Self. Such a Self, contemplating on the Self, becomes of the nature of right faith and knowledge, and being immersed in the Self, attains, in a short span of time, status of the Pure Self that is free from all *karmas*.
>
> — *Samayasāra* (187-189)[4]

Shedding of Karmas, Bondage of Karmas, The Liberation, The All-pure Knowledge

48 BC - Destruction of the Library of Ashurbanipal
Est. 600 BC

> [W]hen the enemy endeavored to cut off his communication by sea, he was forced to divert that danger by setting fire to his own ships, which, after burning the docks, thence spread on and destroyed the great library.
>
> — Plutarch, *Life of Caesar*

Upper Egyptian Famine Stela, which dates from the Ptolemaic period (305–30 BC), bears an inscription containing a legend about a famine lasting seven years during the reign of Djoser.
https://en.m.wikipedia.org/wiki/Famine_Stela

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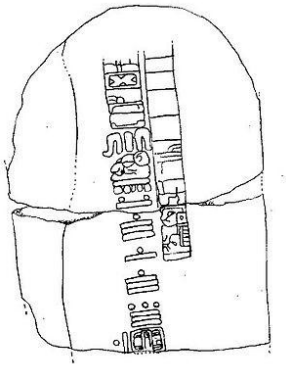
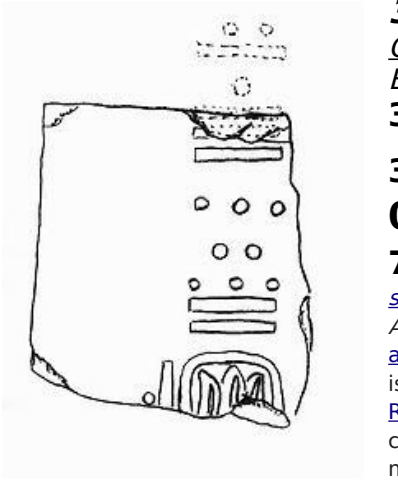
45 BC - Tusculanae Disputationes; the sole mention of *cultura animi* as an agricultural metaphor for human culture (Cicero, Marcus Tullius (45 BC). *Tusculanes (Tusculan Disputations)*. pp. II, 15.)

"*refers to all the ways in which human beings overcome their original barbarism, and through artifice, become fully human."* , a series of books written by Cicero, around 45 BC, attempting to popularise Stoic philosophy in Ancient Rome.

The Tusculanae Disputationes consist of five books: 1."On the contempt of death", 2. On bearing pain", 3. "On grief of mind", 4."On other perturbations of the mind", 5. "Whether virtue alone be sufficient for a happy life"



Thomas Jefferson included the "Tusculan questions", along with Cicero's De Officiis, in his list of recommendations to Robert Skipwith of books for a general personal library.
(Jefferson, Thomas (1952) [letter written August 3, 1771]. A Virginia Gentleman's Library. Williamsburg, Virginia: Colonial Williamsburg. p. 14.)



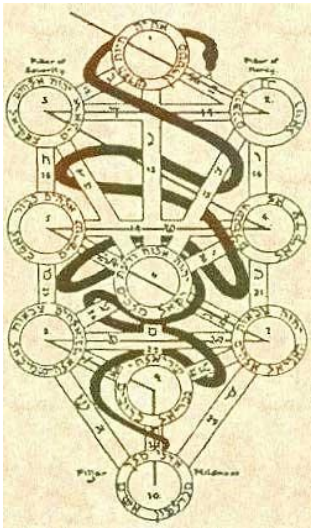
36 BC - Stela 2 (Right Figure) *from Chiapa de Corzo, Chiapas, with a date of 7.16.3.2.13 (December 36 BCE)*

32 BC - Stela C (left figure) from **Tres Zapotes**

30 BC - Egypt Annexation to Roman Empire

0 BC -

70 AD - The Colosseum or Coliseum (/ˌkɒlə'siːəm/*kol-ə-see-əm*), also known as the Flavian Amphitheatre (Latin: *Amphitheatrum Flavium*; Italian: *Anfiteatro Flavio* [anfite'a:tro 'fla:vjo] or *Colosseo* [kolos'sɛ:o]), is an oval amphitheatre in the centre of the city of Rome, Italy. Built of concrete and sand,[1] it is the largest amphitheatre ever built. The Colosseum is situated just east of the Roman Forum. Construction began under the emperor Vespasian in AD 72,[2]and was completed in AD 80 under his successor and heir Titus.[3] Further modifications were made during the reign of Domitian (81–96).[4] These three emperors are known as the Flavian dynasty, and the amphitheatre was named in Latin for its association with their family name (*Flavius*).



66-90 AD Acharya Bhutabali (c. 66 – c. 90 CE) was a Digambara monk. He along with Acharya Pushpadanta *composed the most sacred Jain text, Satkhandagama.*

100 AD - Simeon bar Yochai a 2nd-century *tannaitic* sage in ancient Israel, said to be active after the destruction of the Second Temple in 70 CE. He was one of the most eminent disciples of Rabbi Akiva, and is pseudepigraphically attributed by many Orthodox Jews with the authorship of the Zohar, the chief work of Kabbalah.According to rabbinic sources, he acquired a reputation as a worker of miracles, and on this ground was sent to Rome as an envoy, where, according to legend, he exorcised from the emperor's daughter a demon who had obligingly entered the lady to enable Rabbi Shimon to effect his miracle. https://clas-pages.uncc.edu/john-reeves/research-projects/trajectories-in-near-eastern-apocalyptic/nistarot-secrets-of-r-shimon-b-yohai-2/

The fullest account of Rabbi Shimon's teachings is to be found in W Bacher's *Agada der Tannaiten*, ii. pp. 70–149. When the Talmud attributes a teaching to Rabbi Shimon without specifying which Rabbi Shimon is meant, it means Shimon bar Yochai.

While he is attributed authorship of the Zohar by many kabbalists, the authenticity of this claim has been challenged by both secular[5] and religious scholars.[6][7] who point to Moses de León as the author who published the Zohar in the 13th century.

According to a legend in the Babylonian Talmud, Rabbi Shimon bar Yohai criticized the Roman government and was forced to go into hiding with his son for thirteen years. They sheltered in a cave (which local tradition places in Peki'in). Next to the mouth of the cave a carob tree sprang up and a spring of fresh water gushed forth. Provided against hunger and thirst they cast off their clothing except during prayers to keep them from wearing out, embedded themselves in the sand up to their necks, and studied the Torah all day long. He and his son left the cave when they received a bat qol (divine revelation) saying that the Roman emperor had died and consequently all his decrees were abolished.[4]

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There is a mid-eighth-century Jewish apocalypse attributed to the Rabbi; see The Secrets of Rabbi Simon ben Yohai.

100 AD - The Pillar of the Boatmen

The heart sutra, 5 aggregates

100-170 - Ptolemy! **https://en.wikipedia.org/wiki/Ptolemy**

100-200 AD - The *Satires* -

Synopsis of the *Satires*

Book I

1 Satire I: It is Hard not to Write Satire
2 Satire II: Hypocrites are Intolerable
3 Satire III: There is no Room in Rome for a Roman
4 Satire IV: The Emperor's Fish
5 Satire V: Patronizing Patronage

Book II

1 Satire VI: The Decay of Feminine Virtue

2.3Book III

2.3.1 Satire VII: *Fortuna* (or the Emperor) is the Best Patron
2.3.2 Satire VIII: True Nobility
2.3.3 Satire IX: Flattering your Patron is Hard Work

Book IV

2.4.1 Satire X: Wrong Desire is the Source of Suffering
2.4.2 Satire XI: Dinner and a Moral
2.4.3 Satire XII: True Friendship

Book V (incomplete)

2.5.1 Satire XIII: Don't Obsess over Liars and Crooks
2.5.2 Satire XIV: Avarice is not a Family Value
2.5.3 Satire XV: People without Compassion are Worse than Animals
2.5.4 Satire XVI: Soldiers are above the Law

are a collection of satirical poems by the Latin author Juvenal written in the late 1st and early 2nd centuries AD.

208 lines. The main themes of this poem are self-awareness and moderation. The poem explicitly mentions one apothegm γνῶθι σεαυτόν (know thyself) from the temple of Apollo at Delphi, while its theme calls to mind another μηδέν ἄγαν (nothing in excess). The subject, in this instance, is the role of food and the *cena* (formal dinner) in Roman society. The narrator contrasts the ruinous spending habits of gourmands with the moderation of a simple meal of home-grown foods in the manner of the mythical ancient Romans.

Satire XI: Dinner and a Moral

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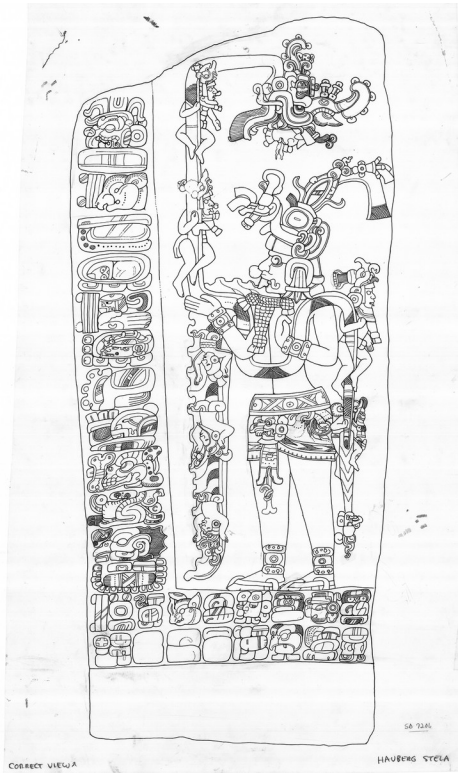
Culture Map

Conscience-Self Health-Discovery

Our humble home does not take up such trifles. Another man will hear the clacks of castanets along with words that a naked slave standing for sale in a smelly brothel would refrain from; another man will enjoy obscene voices and every art of lust, a man
who wets his inlaid floor of Lacedaemonian marbles with spit-out wine
...
Our dinner party today will provide other amusements.
The author of the Iliad will sing, and the poems of Vergil
that make the supremacy of Homer doubtful.
What does it matter by what voice such verses are read?

150-200 AD - The Temple of the Feathered Serpent is the modern-day name for the third[*citation needed*] largest pyramid at Teotihuacan, a pre-Columbian site in central Mexico (the term Teotihuacan (or Teotihuacano) is also used for the whole civilization and cultural complex associated with the site). This structure is notable partly due to the discovery in the 1980s of more than a hundred possibly sacrificial victims found buried beneath the structure.[1] The burials, like the structure, are dated to between 150 and 200 CE.[2] The pyramid takes its name from representations of the Mesoamerican "feathered serpent" deity which covered its sides. These are some of the earliest-known representations of the feathered serpent, often identified with the much-later Aztec god Quetzalcoatl.[3] The structure is also known as the Temple of Quetzalcoatl, and the Feathered Serpent Pyramid.

150 AD -, Claudius Ptolemaeus (Ptolemy) recorded, in books VII–VIII of his *Almagest*, five stars that appeared nebulous. He also noted a region of nebulosity between the constellations Ursa Major and Leo that was not associated with any star.[6] The first true nebula, as distinct from a star cluster, was mentioned by the Persian astronomer Abd al-Rahman al-Sufi, in his *Book of Fixed Stars* (964).[7] He noted "a little cloud" where the Andromeda Galaxy is located.[8] He also cataloged the Omicron Velorum star cluster as a "nebulous star" and other nebulous objects, such as Brocchi's Cluster.[7] The supernova that created the Crab Nebula, the SN 1054, was observed by Arabic and Chinese astronomers in 1054.[9][10]



199 AD - The Hauberg Stela from the Maya Lowlands "is one of the first dated monuments that depict the Vision Serpent's connection to bloodletting".

200-500 ad - Tattvartha Sutra (also known as Tattvarth-adhigama-sutra) is an ancient Jain text written by *Acharya* Umaswati, sometime between the 2nd- and 5th-century AD.[3][4][1] It is the one of the Jain scripture written in the Sanskrit language.[5] *Tattvartha Sutra* is also known in Jainism as the *Moksha-shastra* (Scripture describing the path of liberation).
The Tattvartha Sutra is regarded as one of the earliest, most authoritative books on Jainism, and the only text authoritative in both the *Digambara* and *Śvētāmbara* sects (prior to the Saman Suttam). Its importance in Jainism is comparable with that of the Brahma Sutras and Yoga Sutras of Patanjali in Hinduism. It is a text in sutra or

aphorisms, and presents the complete Jainism philosophy in 350 sutras over 10 chapters.[6][7] The term *Tattvartha* is composed of the Sanskrit words *tattva* which means "reality, truth" and *artha* which means "nature, meaning", together meaning "nature of reality".[8][9]

The very first *sloka* (aphorism) of the Sacred Jain text, Tattvartha sutra reads:

Right faith, right knowledge, and right conduct (together) constitute the path to liberation.

— Tattvārthasūtra (1-1)[2]

One of its sutra, *Parasparopagraho Jivanam* is the motto of Jainism. Its meaning is interpreted as

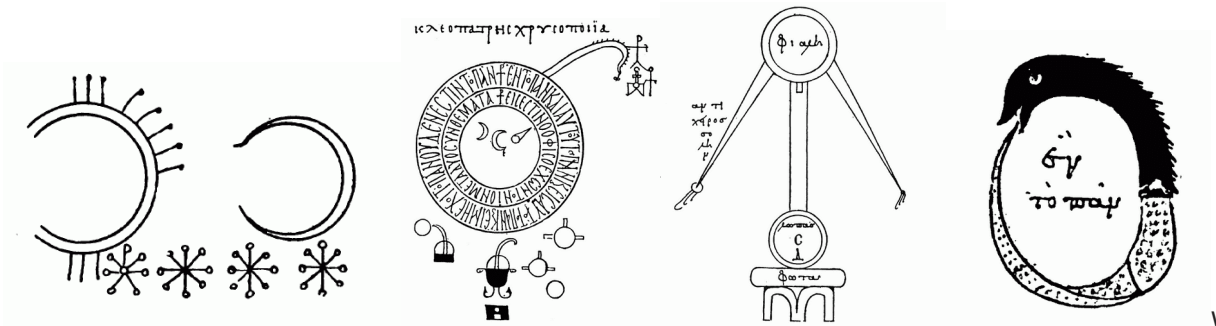
"(The function) of souls is to help one another",[10] or "Souls render service to one another".[11]

200 AD - The Catacombs of Rome - ancient catacombs, underground burial places under Rome, Italy, of which there are at least forty, some discovered only in recent decades. Though most famous for Christian burials, either in separate catacombs or mixed together, people of all the Roman religions are buried in them, beginning in the 2nd century AD

The Christian catacombs are extremely important for the art history of Early Christian art, as they contain the great majority of examples from before about 400 AD, in fresco and sculpture, as well as gold glass medallions (these, like most bodies, have been removed). The Jewish catacombs are similarly important for the study of Jewish culture at this period.

300BC - 300AD the stoics egalitarian views...' revived again in the renaissance after Roman Empire Death - Precursors of certain fundamental aspects of CBT have been identified in various ancient philosophical traditions, particularly Stoicism.[110] Stoic philosophers, particularly Epictetus, believed logic could be used to identify and discard false beliefs that lead to destructive emotions, which has influenced the way modern cognitive-behavioral therapists identify cognitive distortions that contribute to depression and anxiety.[111] For example, Aaron T. Beck's original treatment manual for depression states, "The philosophical origins of cognitive therapy can be traced back to the Stoic philosophers".[112]

~300 AD - Cleopatra the Alchemist



who likely lived during the 3rd century, was a Greek Egyptian alchemist, author, and philosopher. She experimented with practical alchemy but is also credited as one of the four female alchemists that could produce the *Philosopher's stone*. She is considered to be the **inventor of the Alembic**, an early tool for analytical chemistry.[1]

The **philosopher's stone**, or **stone of the philosophers** (Latin: *lapis philosophorum*) is a legendary alchemical substance capable of turning base metals such as mercury into gold (*chrysopoeia*, from the Greek χρυσός khrusos, "gold", and ποιεῖν poiēin, "to make") or silver. It is also able to extend one's life and called **the elixir of life**, useful for rejuvenation and for achieving immortality; for many centuries, it was the most sought-after goal in alchemy. The philosopher's stone was the central symbol of the mystical terminology of alchemy, symbolizing perfection at its finest, enlightenment, and heavenly bliss. Efforts to discover the philosopher's stone were known as the *Magnum Opus* ("Great Work").[1]

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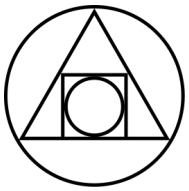
Mention of the philosopher's stone in writing can be found as far back as *Cheirokmeta* by Zosimos of Panopolis (c. 300 AD).[2] Alchemical writers assign a longer history. Elias Ashmole and the anonymous author of *Gloria Mundi* (1620) claim that its history goes back to Adam who acquired the knowledge of the stone directly from God. This knowledge was said to be passed down through biblical patriarchs, giving them their longevity. The legend of the stone was also compared to the biblical history of the Temple of Solomon and the rejected cornerstone described in Psalm 118.[3]



The Squared Circle: an alchemical symbol (17th century) illustrating the interplay of the four elements of matter symbolising the philospher's stone

The theoretical roots outlining the stone's creation can be traced to Greek philosophy. Alchemists later used the classical elements, the concept of anima mundi, and Creation stories presented in texts like Plato's *Timaeus* as analogies for their process.[4] According to Plato, the four elements are derived from a common source or prima materia (first matter), associated with chaos. *Prima materia* is also the name alchemists assign to the starting ingredient for the creation of the philosopher's stone. The importance of this philosophical first matter persisted throughout the history of alchemy. In the seventeenth century, Thomas Vaughan writes, "the first matter of the stone is the very same with the first matter of all things".[5]

An **alembic** (Arabic الإنبيق (al-anbīḳ) from Greek ἄμβιξ (ambix), "cup, beaker")[1][2][3] is an alchemical still consisting of two vessels connected by a tube, used for distilling chemicals.

AD 330 - First Outbreak

The first recorded epidemic affected the Eastern Roman Empire (Byzantine Empire) and was named the Plague of Justinian after emperor Justinian I, who was infected but survived through extensive treatment.[16][17] The pandemic resulted in the deaths of an estimated 25 million (6th century outbreak) to 50 million people (two centuries of recurrence).[18][19] The historian Procopius wrote, in Volume II of History of the Wars, of his personal encounter with the plague and the effect it had on the rising empire. In the spring of 542, the plague arrived in Constantinople, working its way from port city to port city and spreading around the Mediterranean Sea, later migrating inland eastward into Asia Minor and west into Greece and Italy. Because the infectious disease spread inland by the transferring of merchandise through Justinian's efforts in acquiring luxurious goods of the time and exporting supplies, his capital became the leading exporter of the bubonic plague. Procopius, in his work *Secret History*, declared that Justinian was a demon of an emperor who either created the plague himself or was being punished for his sinfulness

Bubonic plague is one of three types of bacterial infection caused by *Yersinia pestis*.[1] Three to seven days after exposure to the bacteria, flu like symptoms develop. These include fever, headaches, and vomiting.[1] Swollen and painful lymph nodes occur in the area closest to where the bacteria entered the skin.[2] Occasionally the swollen lymph nodes may break open.[1]

The three types of plague are the result of the route of infection: bubonic plague, septicemic plague, and pneumonic plague. Bubonic plague is mainly spread by infected fleas from small animals.[1] It may also result from exposure to the body fluids from a dead plague infected animal.[3] In the bubonic form of plague, the bacteria enter through the skin through a flea bite and travel via the lymphatic vessels to a lymph node, causing it to swell. Diagnosis is made by finding the bacteria in the blood, sputum, or fluid from lymph nodes.[1]

Prevention is through public health measures such as not handling dead animals in areas where plague is common. Vaccines have not been found to be very useful for plague prevention.[1] Several antibiotics are effective for treatment including streptomycin, gentamicin, and doxycycline.[4][5] Without treatment it results in the death of 30% to 90% of those infected.[1][4] Death, if it occurs, is typically within ten days.[6] With treatment the risk of death is around 10%.[4] Globally in 2013 there were about 750 documented cases which resulted in 126 deaths.[1] The disease is most common in Africa.[1]

The plague is believed to be the cause of the Black Death that swept through Asia, Europe, and Africa in the 14th century and killed an estimated 50 million people.[1] This was about 25% to 60% of the European population.[1][7] Because the plague killed so many of the working population, wages rose due to the demand for labor. Some historians see this as a turning point in European economic development.[7] The term *bubonic plague* is derived from the Greek word βουβών, meaning "groin".[8] The term "buboes" is also used to refer to the swollen lymph nodes.[9]

AD 385 Priscillian of Avila martyred by orthodox catholic forces -

Priscillian (died c. 385) was a wealthy nobleman of Roman Hispania who promoted a strict form of Christian asceticism. He became bishop of Ávila in 380.

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Certain practices of his followers (such as meeting at country villas instead of attending church) were denounced at the Council of Zaragoza in 380. Tensions between Priscillian and bishops opposed to his views continued, as well as political maneuvering by both sides. Around 385, Priscillian was charged with sorcery and executed by authority of the Emperor Maximus. The ascetic movement Priscillianism is named after him, and continued in Hispania and Gaul until the late 6th century. Tractates by Priscillian and close followers, which had seemed lost, were discovered in 1885 and published in 1889.

Sulpicius Severus, who characterized him (*Chronica* II.46) as noble and rich, a layman who had devoted his life to study, and was vain of his classical pagan education.

403 - Chronicle (Chronica, Chronicorum Libri duo or Historia sacra, c. 403)
The chief work of Severus

- 433 - Dharmaksema Translates the Sutra of Golden light - Translating Buddhist Medicine in Medieval China -

The sutra was originally written in India in Sanskrit and was translated several times into Chinese by Dharmakṣema and others, and later translated into Tibetan and other languages. Johannes Nobel published Sanskrit and Tibetan editions of the text.[1][2][3] The sutra is an extremely important Mahayana sutra, and one of the most popular Mahayana sutras of all time[*citation needed*].

The name of the sutra derives from the chapter called "The Confession of the Golden Drum", where the bodhisattva Ruchiraketu dreams of a great drum that radiates a sublime golden light, symbolizing the dharma or teachings of Gautama Buddha.[4]

The *Golden Light Sutra* became one of the most important sutras in Japan because of its fundamental message, which teaches that the Four Heavenly Kings (Chinese: □□□□; pinyin: *Sì Dàtiānwáng*) protect the ruler who governs his country in the proper manner.[5]

The sutra also expounds the vows of the goddesses Sarasvatī (Chinese: □□□□; pinyin: *dà biàn cái tiān*), Lakṣmī (Chinese: □□□□; pinyin: *dà gōng dé tiān*) and Dṛḍhā to protect any bhikṣu who will uphold and teach the sutra.[6]

Dharmakṣema (transliterated □□□ (pinyin: *Tánmó-chèn*), translated □□□ (pinyin: *Zhú Fǎfēng*); 385–433 CE) was a Buddhist monk, originally from Central India, who went to China after studying and teaching in Kashmir and Kucha. He had been residing in Dunhuang for several years when that city was captured in 420 by Juqu Mengxun, the king of Northern Liang. Under the patronage of Mengxun, Dharmakṣema took up residence in Guzang, the Northern Liang capital in 421. As well as being a valued political adviser to Mengxun, he went on to become one of the most prolific translators of Buddhist literature into Chinese. The colophons to translated texts attributed to Dharmakṣema, indicate that he was one of the few Indian scholar-monks active in China who was sufficiently proficient in spoken Chinese to make the preliminary oral translations of Buddhist texts himself without an interpreter, although the further stages in the production of the translations were done by his team of Chinese assistants. He was assassinated on the orders of his erstwhile patron Mengxun, for quasi-political reasons, on another journey to the West in 433.

(I

AD 391 - Paganism made illegal by Emperor Theodosius, temples of alexandria were closed by patriarch theophilus of alexandria in ad 391

410 - Sack of Rome by the Visigothic Kingdom

433-493 AD - Flavius Odoacer (433[1] – 493 AD), also known as Flavius Odovacer or Odovacar[2] talian: *Odoacre*, Latin: *Odoacerus*,[3] *Odeacer*;[4] German:

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Odoaker), was a soldier who in 476 became the first King of Italy (476–493). His reign is commonly seen as marking the end of the Western Roman Empire.[5]

'Coin of Odoacer, Ravenna, 477, with Odoacer in Profile, depited with a "barbarian" moustache.'

Probably of Scirian descent, Odoacer was a military leader in Italy who led the revolt of Herulian, Rugian, and Scirian soldiers that deposed Romulus Augustulus on 4 September AD 476. Augustulus had been declared Western Roman Emperor by his father, the rebellious general of the army in Italy, less than a year before, but had been unable to gain allegiance or recognition beyond central Italy. With the backing of the Roman Senate, Odoacer thenceforth ruled Italy autonomously, paying lip service to the authority of Julius Nepos, the last Western emperor, and Zeno, the emperor of the East. Upon Nepos' murder in 480 Odoacer invaded Dalmatia, to punish the murderers. He did so, executing the conspirators, but within two years also conquered the region and incorporated it into his domain.

When Illus, master of soldiers of the Eastern Empire, asked for Odoacer's help in 484 in his struggle to depose Zeno, Odoacer invaded Zeno's westernmost provinces. The emperor responded first by inciting the Rugi of present-day Austria to attack Italy. During the winter of 487–488 Odoacer crossed the Danube and defeated the Rugi in their own territory. Zeno also appointed the Ostrogoth Theoderic the Great who was menacing the borders of the Eastern Empire, to be king of Italy, turning one troublesome, nominal vassal against another. Theoderic invaded Italy in 489 and by August 490 had captured almost the entire peninsula, forcing Odoacer to take refuge in Ravenna. The city surrendered on 5 March 493; Theoderic invited Odoacer to a banquet of reconciliation and there killed him.

507 - Franks Clovis I **defeat Visigoths** theodoric the great of the ostrogoths

519 - Liuvigild, Leuvigild, Leovigild, or Leovigildo (Spanish and Portuguese), (c. 519[citation needed] – 21 April 586) was a Visigothic King of Hispania and Septimania from 568 to April 21, 586. Known for his Codex Revisus or Code of Leovigild, a unifying law allowing equal rights between the Visigothic and Hispano-Roman population, his kingdom covered modern Portugal and most of modern Spain down to Toledo. He was born circa 525.

570 Muhammad is born in the city of Mecca

610 - Muhamma receives the first revelations of the Quran

AD 627 - The Battle of Nineveh, fought between the Eastern Roman Empire and the Sassanian Empire of Persia near the ancient city

633 - Catholic bishops unsurped Visigothic Nobles right to confirm the election of a king and also declared that all Jews must be baptised.

AD 642 Alexandria was captured by the Muslim army of 'Amr ibn al-'As. Several later Arabic sources describe the library's destruction by the order of Caliph Omar. Bar-Hebraeus, writing in the 13th century, quotes Omar as saying to Yaḥyā al-Naḥwī: **"If those books are in agreement with the Quran, we have no need of them; and if these are opposed to the Quran, destroy them."**

AD 660 - Golden Light Sutra & The 5 Buddhas - historically the sutra won great esteem as a sutra for protecting the country, and often was read publicly to ward off threats. Its first reading as a court ceremony was around 660 AD, when the Tang dynasty of China and Silla of Korea defeated the state of Baekje of Korea and were threatening Japan.[*citation needed*]

The Five Wisdom Buddhas are a later development, based on the East Asian Yogācāra elaboration of concepts concerning the jñāna of the

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Buddhas, of the trikaya or "three body" theory of Buddhahood. Dhyani Buddhas are aspects of the dharmakaya "dharma-body", which embodies the principle of enlightenment in Buddhism.

Initially, two Buddhas appeared to represent **wisdom** and **compassion**: Akshobhya and Amitābha. A further distinction embodied the aspects of **power, or activity**, and the aspect of **beauty, or spiritual riches**. In the *Golden Light Sutra*, an early Mahayana text, the figures are named Dundubishvara and Ratnaketu, but over time their names changed to become Amoghasiddhi, and Ratnasambhava. The central figure came to be called Vairocana.

When these Buddhas are represented in mandalas, *they may not always have the same colour or be related to the same directions*. In particular, Akshobhya and Vairocana may be switched. When represented in a Vairocana mandala, the Buddhas are arranged like this:

There is an expansive number of associations with each element of the mandala, so that **the mandala becomes a cipher and mnemonic visual thinking instrument and concept map; a vehicle for understanding and decoding the whole of the Dharma**. Some of the associations include:

Family / Buddha	**Colour ← *Element* → Symbolism**	**Cardinality → *Wisdom* → Attachments → *Gestures***	***Means* → Maladaptation to Stress**	**Season**	**Wisdom**
Buddha/ **Vairocana**	white ← *space* → wheel	center → *all accommodating* → rūpa → *Teaching the Dharma*	*Turning the Wheel of Dharma* → ignorance	n/a	□□□□□, Hokkai taishō chi: The wisdom of the essence of the dharma-realm meditation mudra.[3]
Karma/ **Amoghasiddhi**	green ← *air, wind* → double vajra	north → *all accomplishing* → mental formation, concept → *fearlessness*	*protect, destroy* → envy, jealousy	autumn	□□□□, Jōshosa chi: The wisdom of perfect practice.
Padma/ **Amitābha**	red ← *fire* → lotus	west → *inquisitive* → perception → *meditation*	*magnetize, subjugate* → selfishness	summer	□□□□, Myōkanza chi: The wisdom of observation.

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Ratna/ **Ratnasambhava**	gold/yellow ← *earth* → jewel	south → *equanimous* → feeling → *giving*	*enrich, increase* → pride, greed	spring	□□□□, Byōdōshō chi: The wisdom of equanimity.
Vajra/ **Akshobhya**	blue ← *water* → sceptre, vajra	east → *nondualist* → vijñāna → *humility*	*pacify* → aggression	winter	□□□□, Daienkyō chi: The wisdom of reflection.

The five Tathāgathas are protected by five Wisdom Kings, and in Japan are frequently depicted together in the Mandala of the Two Realms and are in the Shurangama Mantra revealed in the

Taken at face value, one might take the main theme of the sutra literally, which is the importance for leaders to be good examples for the kingdom. In Chapter Twelve, the sutra speaks in verse form about the disasters that befall a kingdom when its ruler does not uphold justice, and the benefits of kings who lead an exemplary life. In the Chapter on the Guardian Kings, the Four Guardian Kings have a dialogue with the Buddha, explaining in vivid detail all the benefits a kingdom will have if its ruler enshrines the essence of the sutra and offers daily praise. The sutra contains some elements of early tantra, in that in chapter two, the sutra describes four Buddhas who dwell in the four cardinal directions. These same four comprise later Buddhist mandalas in the same positions, such as the **Womb Realm.**

In Vajrayana Buddhism, the Womb Realm (Sanskrit: garbhakoṣadhātu, Japanese: □□□ *taizōkai*) is the metaphysical space inhabited by the Wisdom Kings. The Womb Realm is based on the *Mahavairocana Tantra*. The name of the mandala derives from chapter 2 of the sutra, where it is said that the buddha Mahāvairocana revealed the mandala's secret teachings to his disciple Vajrasattva from his "womb of compassion".[1] In other translations, the term *matrix realm* or Matrix Mandala are used.[2]

The Womb Realm is a very popular subject for mandalas, and along with the Diamond Realm (*vajradhātu*) Mandala forms the Mandala of the Two Realms. This mandala, along with the Diamond Realm, form the core of Japanese Tendai and Shingon Buddhist rituals, including abhisheka "initiation". In this ritual, new initiates are blindfolded and asked to toss a flower upon a mandala. Where the flower lands helps decide which Buddhist figure the student should devote themselves to.[3]

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In traditional Shingon halls, the Womb Realm Mandala is hung on the east wall, symbolizing the young stage of Mahāvairocana.[4]In this setting, the Diamond Realm Mandala is hung on the west wall symbolizing the final realization of Mahāvairocana.

Four vases containing a lotus and a three-pronged Vajra, are placed at the corners of the Center Hall. The hall is marked off by a five-colored boundary path with each color referring to one of the five buddhas, knowledges, directions, roots, conversions, syllables, elements, and forms

AD 681 - A rubbing of **the Yamanoue Stele**, in Takasaki, one of three protected steles in Japan

3500 BC - AD 700 - Ebla (Arabic: **إبلا**, modern: **تل مرديخ, Tell Mardikh**), was one of the earliest kingdoms in Syria. Its remains constitute a tell located about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. Ebla was an important center throughout the third millennium BC and in the first half of the second millennium BC. Its discovery proved the Levant was a center of ancient, centralized civilization equal to Egypt and Mesopotamia

Ebla maintained its prosperity through a vast trading network. Artifacts from Sumer, Cyprus, Egypt and as far as Afghanistan were recovered from the city's palaces. The kingdom had its own language, Eblaite and the political organization of Ebla had features different from the Sumerian model. Women enjoyed a special status and the queen had major influence in the state and religious affairs. The pantheon of gods was mainly north Semitic and included deities exclusive to Ebla. The city was excavated starting in 1964, and became famous for the Ebla tablets, an archive of about 20,000 cuneiform tablets found there, dated to around 2350 BC

781 - Nestorian Monument /stone/tablet documents 150 years of early christianity in china

AD 800 - Stele 35 (Right Figure) from Yaxchilan (8th century), depicting **Lady Eveningstar, the consort of king Shield Jaguar II**

1025 - *Canon of Medicine* (a standard medical text at many medieval universities), Persian polymath Avicenna (980–1037 AD)

1066 - Norman Conquest - https://en.wikipedia.org/wiki/Norman_conquest

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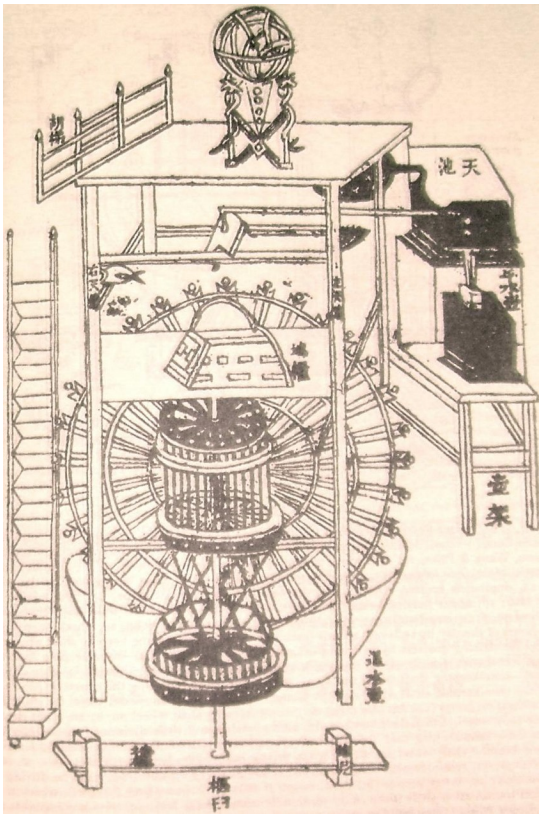
1020-1101 - Su Song was the engineer of a hydro-mechanical astronomical clock tower in medieval Kaifeng, which employed the use of an early escapement mechanism.[3][4][5][6] The escapement mechanism of Su's clock tower had been invented by Buddhist monk Yi Xing and government official Liang Lingzan in 725 AD to operate a water-powered armillary sphere, although Su's armillary sphere was the first to be provided with a mechanical clock drive.[6][7][8] Su's clock tower also featured the oldest known endless power-transmitting chain drive, called the tian ti (□□), or "celestial ladder", as depicted in his horological treatise.[9]



1240 - 1305 - Moses de Leon - leon spain and similarity to 5,000 BC brana 1*

A contemporary tale from shortly after Moses' death tends to confirm this view. The story runs that after the death of Moses de Leon, a rich man from Avila offered Moses' widow, who had been left without considerable means, a large sum of money for the ancient text her husband had used to compile the work. She, however, confessed that her husband himself was the author of the book, which he had composed without reference to any ancient work other than the Hebrew Bible and well known traditional rabbinical texts. She claimed to had asked him several times as to why he had put his teachings into the mouth of another. He replied that if these doctrines were attributed to the famous, miracle-working Shimon bar Yochai, they would would be highly honored

Despite this admission, many Jews insisted that Moses de Leon had indeed been in possession of now-lost ancient manuscripts. Others surmised that he was the recipient of ancient mystical oral traditions, or that he wrote the book under the inspiration of the spirit of Shimon bar Yochai and God Himself.

(http://www.newworldencyclopedia.org/entry/Moses_de_Leon)

The four stages of knowledge are:

- **The exterior aspect of things: "The vision through the mirror that projects an indirect light"**
- **Knowing the essence of things: "The vision through the mirror that projects a direct light"**
- **Intuitive knowledge**
- **Knowledge through love**

'Beyond the stage of "knowledge through love" is the ecstatic state known to the great mystics through their visions of the Divine. This state is entered by quieting the mind and remaining motionless, with the head between the knees, absorbed in contemplation while repeating prayers and hymns. There are seven ecstatic stages, corresponding to seven "heavenly halls," each characterized marked by a vision of a different hue.

The *Zohar* teaches that man can be glorified and divinized. It rejects the view of Maimonides and others, who stressed the development of intellect over mystical spirituality. Its ethical principles are in keeping with the spirit of traditional Talmudic Judaism. However, it holds that humanity's efforts toward moral perfection also influence the spiritual world of the divine emanations or Sefirot. The practice of virtue, moreover, increases the outpouring of divine grace.'

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1337 - The Hundred Years' War

1400 - 1650 - Nodena Village

The site was a 15 acres (6 ha) palisaded village on a horseshoe bend of the Mississippi River about 5 miles (8 km) east of Wilson, Arkansas. Archaeological artifacts from the villages of the Nodena people are dated to 1400–1650 CE.

The houses in the village were laid out in a very orderly fashion, located on the same axis as the mounds at the site, demonstrating that the whole site was planned. Members of the de Soto Entrada described the villages of the Pacaha and Nodena peoples as being the most carefully planned and organized of all the villages they had seen in "La Florida", which was what they called the entire southeast. The villages of this area were described as having few if any trees, probably because this was the primary source of fuel and building materials. Many trees close to the villages would have been cut down for these purposes. Homes were built from wattle and daub, with thatched roofs. The palisade which surrounded the site was designed for defensive purposes. It had bastions at regular intervals, with archer slots to defend against enemy attacks. The peoples of Casqui and Pacaha were in a state of perpetual war with one another, and most large sites throughout the area in this time period had this type of defensive palisade.

The people of the Nodena phase practiced artificial cranial deformation or head flattening. Shortly after infants were born, they were strapped to a special carrier which deformed their skulls as they grew. Many of the skeletal remains found at the Nodena Site had deformed skulls, of the type defined as fronto-occipital deformation, flattening of the forehead and the back of the head. Of 123 skulls found by Dr. Hampson, only six could be considered "normal", meaning they did not show the signs of head deformation. The functioning of the brain is not affected by cranial deformation, but the overall shape of the skull bones are.[6] This practice was performed by many Native American tribes into historic times, including the Choctaw, although it later fell out of favor.

Morse, Dan (1973). (*Nodena-An account of 90 years of archaeological investigation in southeast Mississippi County, Arkansas*. Arkansas Archaeological Survey Research Series. ISBN 1-56349-057-9.)(Hudson, Charles M. (1997). *Knights of Spain, Warriors of the Sun*. University of Georgia Press.)

1492 - American Indian Holocaust and Survival: A Population History Since 1492

1511 Gonzalo Guerrero Enslaved by Mayan Lords - Becomes War Leader

Bernal Díaz de Castillo (*Historia verdadera de la conquista de la Nueva España*, Chapter XXIX) records Aguilar's account, whereby Mayans sacrificed some of the ship's crew almost immediately, while putting the rest into cages. The Europeans managed to escape, but other Mayan lords captured and enslaved them. By 1519, the year Hernán Cortés began his Conquest of Mexico, only two from the original shipwreck remained alive: Gonzalo Guerrero, who by this time had become famous in the Mayan world as a war leader for Nachan can, Lord of Chactemal (which included parts of Mexico and Belize); and Gerónimo de Aguilar, who had taken holy orders in his native Spain. Guerrero had by then married Nachan Can's daughter Zazil Há and had fathered the Americas' first mestizo children. Cortes also learned that it was Guerrero's suggestion which led to the earlier attack on Cordoba's expedition (https://en.wikipedia.org/wiki/Gonzalo_Guerrero)

1564-1642 - Galileo Galilei - Astronomer, Physicist, engineer, philsopher, and mathmatician - major role in the *SCIENTIFIC REVOLUTION OF THE Seventeenth century,* *He has been called the "father of observational astronomy",[11] the "father of modern physics",[12] [13] the "father of scientific method",[14] and the "father of science"*

1611 - King James version of the Bible first Published

1677 - The *Mutus Liber*, or *Mute Book* (from Latin: *Silent Book*), is a Hermetic philosophical work published in La Rochelle in 1677. It ranks amongst the major books on alchemy in Early Modern literature, just as much as does *Atalanta Fugiens* by Michael Maier. It has been reprinted numerous times.

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Consisting mainly of illustrated plates, *Mutus Liber* arouses contradictory interpretations. Its meaning was pored over for a long time by authors such as Eugène Canseliet and Serge Hutin, who claimed to be initiated alchemists. More recent studies are striving to use its historical reality in order to reveal its meaning.[1]

1770 - Australian Natives opposing the arrival of Captain James Cook

1795 - The concept of a peaceful community of nations had been proposed as far back as 1795, when Immanuel Kant's *Perpetual Peace: A Philosophical Sketch*. outlined the idea of a league of nations to control conflict and promote peace between states.[6] Kant argued for the establishment of a peaceful world community, not in a sense of a global government, but in the hope that each state would declare itself a free state that respects its citizens and welcomes foreign visitors as fellow rational beings, thus promoting peaceful society worldwide

1724-1804 - Immanuel Kant 'German Romanticism' - formulated an individualist **definition of "enlightenment"** similar to the concept of *bildung*: ***"Enlightenment is man's emergence from his self-incurred immaturity.*** 'He argued that this immaturity comes not from a lack of understanding, but from a lack of courage to think independently. Against this intellectual cowardice, Kant urged: *Sapere aude*, **"Dare to be wise!"** In reaction to Kant, German scholars such as Johann Gottfried Herder (1744–1803) argued that human **creativity, which necessarily takes unpredictable and highly diverse forms, is as important as human rationality [development of cognitive sciences, psychological benefit of creative Play]**. Moreover, Herder proposed a collective form of *bildung*: "For Herder, Bildung was the totality of experiences that provide a coherent identity, and sense of common destiny, to a people."

(Kant, Immanuel. 1784. "Answering the Question: What is Enlightenment?" (German: "Beantwortung der Frage: Was ist Aufklärung?") *Berlinische Monatsschrift*, December (Berlin Monthly))

1860 - Adolf Bastian (1826–1905) argued for "the psychic unity of mankind."He proposed that a scientific comparison of all human societies would reveal that distinct worldviews consisted of the same basic elements. According to Bastian, all human societies share a set of "elementary ideas" (*Elementargedanken*); different cultures, or different "folk ideas" (*Völkergedanken*), are local modifications of the elementary ideas (Köpping, Klaus-Peter (2005). *Adolf Bastian and the Psychic Unity of Mankind*. Lit. ISBN 9783825839895.)

1869 - 'Culture and Anarchy', by English poet and essayist **Matthew Arnold** (1822–1888) used the word **"culture"** to refer to an ideal of individual human refinement, of **"the best that has been thought and said in the world."**This concept of culture is also comparable to the German concept of ***bildung*: "...culture being a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world." (Arnold, Matthew. 1869. *Culture and Anarchy.***

In practice, *culture* referred to an elite ideal and was associated with such activities as art, classical music, and haute cuisine.

(Williams (1983), p. 90. Cited in Shuker, Roy (1994). *Understanding Popular Music*, p. 5. ISBN 0-415-10723-7. argues that contemporary definitions of culture fall into three possibilities or mixture of the following three**:"a general process of intellectual, spiritual, and aesthetic development"**, **"a particular way of life, whether of a people, period, or a group"**, **"the works and practices of intellectual and especially artistic activity"**.)

As these forms were associated with urban life, "culture" was identified with "civilization" (from lat. *civitas*, city). Another facet of the Romantic movement was an interest in folklore, which led to identifying a "culture" among non-elites. This distinction is often characterized as that between **high culture,** namely that of the **ruling social group, and low culture.** In other words, the idea of "culture" that developed in Europe during the 18th and early 19th centuries **reflected inequalities** within European societies.(Bakhtin 1981, p. 4)

Matthew Arnold contrasted "culture" with anarchy; other Europeans, following philosophers Thomas Hobbes and Jean-Jacques Rousseau, contrasted "culture" with "the state of nature." According to Hobbes and Rousseau, the Native Americans who were being conquered by Europeans from the 16th centuries on were living in a state of nature; this opposition was expressed through the contrast between "civilized" and "uncivilized." According to this way of thinking, one could classify some countries and nations as more civilized than others and some people as more cultured than others. This contrast led to Herbert Spencer's theory of Social Darwinism and Lewis Henry

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Morgan's theory of cultural evolution. Just as some critics have argued that the distinction between high and low cultures is really an expression of the conflict between European elites and non-elites, other critics have argued that the distinction between civilized and uncivilized people is really an expression of the conflict between European colonial powers and their colonial subjects.

Other 19th-century critics, following Rousseau, have accepted this differentiation between higher and lower culture, but have seen the refinement and sophistication of high culture as corrupting and unnatural developments that obscure and distort people's essential nature. These critics considered folk music (as produced by "the folk," i.e., rural, illiterate, peasants) to honestly express a natural way of life, while classical music seemed superficial and decadent. Equally, this view often portrayed indigenous peoples as "noble savages" living authentic and unblemished lives, uncomplicated and uncorrupted by the highly stratified capitalist systems of the West.

In 1870 the anthropologist Edward Tylor (1832–1917) applied these ideas of higher versus lower culture to propose a theory of the evolution of religion. According to this theory, religion evolves from more polytheistic to more monotheistic forms.[22] In the process, he redefined culture as a diverse set of activities characteristic of all human societies. This view paved the way for the modern understanding of culture.

1854 - WILLIAM HARTLESS, LAST MEMBER OF KALAPUYA TRIBE, IS BORN

1914 - Goldsworthy Lowes Dickinson, a British political scientist, coined the term "League of Nations" in 1914 and drafted a scheme for its organisation.

1920 - Groundbreaking work of behaviorism began with John B. Watson and Rosalie Rayner's studies of conditioning in 1920.[115] During the first half of the twentieth century, John B. Watson devised methodological behaviorism, which rejected introspective methods and sought to understand behavior by only measuring observable behaviors and events. It was not until the 1930s that B. F. Skinner suggested that private events—including thoughts and feelings—should be subjected to the same controlling variables as observable behavior which became the basis for his philosophy called radical behaviorism.[1][2]While Watson and Ivan Pavlov investigated the stimulus-response procedures of classical conditioning, Skinner assessed the controlling nature of consequences and also the antecedents (or discriminative stimuli) that signal the behavior; the technique became known as operant conditioning.

1920 - The League of Nations (abbreviated as LN in English, *La Société des Nations* [la sɔsjete de nɑsjɔ̃] abbreviated as SDN or SdN in French) was an intergovernmental

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organisation founded on 10 January 1920 as a result of the Paris Peace Conference that ended the First World War. It was the first international organisation whose principal mission was to maintain world peace.[1] Its primary goals, as stated in its Covenant, included preventing wars through collective security and disarmament and settling international disputes through negotiation and arbitration.[2]Other issues in this and related treaties included labour conditions, just treatment of native inhabitants, human and drug trafficking, the arms trade, global health, prisoners of war, and protection of minorities in Europe.[3] At its greatest extent from 28 September 1934 to 23 February 1935, it had 58 members.
The League lasted for 26 years; the United Nations (UN) replaced it after the end of the Second World War on 20 April 1946 and inherited a number of agencies and organisations founded by the League.

1941 The Declaration of St James Palace in London - "Would we win only to live in dread of yet another war? Should we not define some purpose more creative than military victory? Is it not possible to shape a better life for all countries and peoples and cut the causes of war at their roots?"

1941 The Atlantic Charter **World Organization**

Of the eight points of the Atlantic Charter, two bear directly on world organization.

Sixth Clause *- safety within national boundaries, freedom from fear and want*" - After the final destruction of Nazi tyranny," reads the sixth clause, "they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want."

Seventh Clause *- traversing the high seas without hindrance* - The seventh clause stated that such a peace should enable all men to traverse the high seas without hindrance.

Peace Organization - Eighth Clause *- abandonment of the use of force.* The eighth clause concluded the document with this outline of peace organization: "They believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential.They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

Basic Principles of International Justice - Other points of the Atlantic Charter also affirmed the basic principles of international justice: no aggrandizement; no territorial changes without the freely-expressed wishes of the peoples concerned; the right of every people to choose their own form of government; and equal access to raw materials for all nations.

Labor Standards, Economic Advancement, Social Security - Fifth Clause *- fullest collaboration between all nations in the economic field .* A constructive purpose for the future international organization was also foreshadowed in the fifth clause, which declared that the two statesmen desired to bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic advancement and social security.

1942 - Declaration of the United Nations

Declare: 1. Each Government pledges itself to employ its full resources, military or economic against those members of the Tripartite Pact and its adherents with which such government is at war. 2. Each Government

pledges itself to co-operate with the Governments signatory hereto and not to make a separate armistice or peace with the enemies.
The foregoing declaration may be adhered to by other nations which are, or which may be, rendering material assistance and contributions in the struggle for victory over hitlerism - part one: 1. Origin and Evolution A. The Declaration by the United Nations
http://www.unmultimedia.org/searchers/yearbook/page.jsp?volume=1946-47&page=36&searchType=advanced

1943 - The Warsaw Ghetto Uprising - Uprise started on 19 April when the Ghetto refused to surrender to the police commander SS-Briadefuhrer Jurgen Stroop who then order the burning of the Ghetto, block by block, ending on 16 May. A total of 13,000 Jews died, about half of them burnt alive or suffocated. No more than 300 German Casualties

1943 - Moscow and Teheran Conferences
http://www.un.org/en/sections/history-united-nations-charter/1943-moscow-and-teheran-conferences/index.html
"That they [the Foreign Ministers] recognize the necessity of establishing at the earliest practicable date a general international organization, based on the principle of the sovereign equality of all peace-loving states, and open to membership by all such states, large and small, for the maintenance of international peace and security."

1944 - 1945 : Dumbarton Oaks and Yalta

A Proposal for the World Organization. Structure - According to the Dumbarton Oaks proposals, four principal bodies were to constitute the organization to be known as the United Nations. There was to be a General Assembly composed of all the members. Then came a Security Council of eleven members. Five of these were to be permanent and the other six were to be chosen from the remaining members by the General Assembly to hold office for two years. The third body was an International Court of Justice, and the fourth a Secretariat. An Economic and Social Council, working under the authority of the General Assembly, was also provided for. **Roles and Responsibilities -** The essence of the plan was that responsibility for preventing future war should be conferred upon the Security Council. The General Assembly could study, discuss and make recommendations in order to promote international cooperation and adjust situations likely to impair welfare. It could consider problems of cooperation in maintaining peace and security, and disarmament, in their general principles. But it could not make recommendations on any matter being considered by the Security Council, and all questions on which action was necessary had to be referred to the Security Council. **Method of Voting -** The actual method of voting in the Security Council -- an all-important question -- was left open at Dumbarton Oaks for future discussion. **Armed Forces in the Service of Peace -** Another important feature of the Dumbarton Oaks plan was that member states were to place armed forces at the disposal of the Security Council in its task of preventing war and suppressing acts of aggression. The absence of such force, it was generally agreed, had been a fatal weakness in the older League of Nations machinery for preserving peace.

"We are resolved," the three leaders declared, "upon the earliest possible establishment with our Allies of a general international organization to maintain peace and security... "We have agreed that a Conference of United Nations should be called to meet at San Francisco in the United States on the 25th April, 1945, to prepare the charter of such an organization, along the lines proposed in the formal conversations of Dumbarton Oaks."11 February 1945
http://www.un.org/en/sections/history-united-nations-charter/1944-1945-dumbarton-oaks-and-yalta/index.html

1945 - World Historic - The First United Nations Gathering at The San Francisco Conference - Forty-six nations, including the four sponsors, were originally invited to the San Francisco Conference: nations which had declared war on Germany and Japan lden lightbscribed to the United Nations Declaration.
http://www.un.org/en/sections/history-united-nations-charter/1945-san-francisco-conference/

1948 - The Universal Declaration of Human Rights (UDHR) is a historic document that was adopted by the United Nations General Assembly at its 183rd session on 10 December 1948 as Resolution 217 at the Palais de Chaillot in Paris, France.

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Article 25 “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care…”

1948 - The World Health Organization (WHO) is a specialised agency of the United Nations that is concerned with international public health. It was established on 7 April 1948, headquartered in Geneva, Switzerland. The WHO is a member of the United Nations Development Group. Its predecessor, the Health Organization, was an agency of the League of Nations.

1948 - The Federal Water Pollution Control Act of 1948 was the first major U.S. law to address water pollution.

1920-1951 - Henrietta Lacks was an African American woman whose cancer cells were the source of the HeLa cell line, one of the most important cell lines in medical research. The HeLa cell line is an immortalized cell line, meaning the cells will reproduce indefinitely under specific conditions. Lacks was the unwitting donor of these cells from a tumor biopsied during treatment for cervical cancer at Johns Hopkins Hospital in Baltimore, Maryland, U.S. in 1951. These cells were then cultured by George Otto Gey who created the cell line known as HeLa, which is still used for medical research.

1953 - Bicycle Trip Day. Sun April 19th, Swiss Scientist Albert Hoffman Raises from the grave and intentionally/consensually doses himself on (his words) ‘problem child’ (LSD), 3 days after he accidentally dosed himself.

At 4:20 in the afternoon of April 19, without informing anyone at Sandoz except his lab assistant, Hofmann dissolved 250 millionths of a gram of lysergic acid diethylamide tartrate—the crystallized salt form of the compound—and drank it. He expected it to do absolutely nothing.

Hofmann was dealing with the LSD as if it might be deadly poison. That’s why he had begun his tests with such an infinitesimal dose, a thousand times less than the active dose of any other physically active compound he knew of. He had planned to increase the dosage by tiny increments until he got the first inkling of a reaction, expecting it to take many dose increases before that happened.

But just 40 minutes after that initial dose, he wrote the one and only entry in his lab journal:

> 17:00: Beginning dizziness, feeling of anxiety, visual distortions, symptoms of paralysis, desire to laugh.

“I was able to write the last words only with great effort,” he wrote in his memoir, *LSD: My Problem Child*. “I had to struggle to speak intelligibly.”

“The horror softened and gave way to a feeling of good fortune and gratitude, the more normal perceptions and thoughts returned, and I became more confident that the danger of insanity was conclusively past.

Now, little by little, I could begin to enjoy the unprecedented colors and plays of shapes that persisted behind my closed eyes. Kaleidoscopic, fantastic images surged in on me …”

“Everything glistened and sparkled in a fresh light. The world was as if newly created. All my senses vibrated in a condition of highest sensitivity, which persisted for the entire day.”

“Aquarium fish swam oddly, and spiders altered web-building patterns. At low doses, Hofmann noted, “the webs were even better proportioned and more exactly built than normally. However, with higher doses, the webs were badly and rudimentarily made.”

The salient fact was this: None of the animals in the tests seemed to suffer acute harm at the active dose, and the lethal dose was a hundred times higher than what was necessary for psychic effect, leaving a wide safety margin.

“In some of my psychedelic experiences I had a feeling of ecstatic love and unity with all creatures in the universe,” he later said in a *High Times* interview. “To have had such an experience of absolute beatitude means an enrichment of our life.”

1959 - "We may think of the culture of mankind as a whole, or of any distinguishable portion thereof, as a stream flowing down through time. Tools, implements, utensils, customs, codes, beliefs, rituals, art forms, etc., comprise this temporal flow, or process. It is an interactive process: each culture trait, or constellation of traits, acts and reacts upon others, forming from time to time new combinations and permutations. Novel syntheses of cultural elements we call inventions . . "

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. . The interrelationship of these elements and classes of elements and their integration into a single, coherent whole comprise the functions, or processes, of the cultural system . ."

"For certain purposes and within certain limits, the culture of a particular tribe, or group of tribes, or the culture of a region may be considered as a system. Thus one might think of the culture of the Seneca tribe, or of the Iroquoian tribes, or of the Great Plans, or of western Europe as constituting a system . . But the cultures of tribes or regions are not self-contained, closed systems in actuality, at all. They are constantly exposed to cultural influences, flowing in both directions with other cultures."

1960 - Tempeh *Miracle* 'Chinese Indonesian historian Ong Hok Ham suggests that tempeh was accidentally produced as the by-product of the tofu industry in Java; as discarded soybeans residue caught the spores and grew a certain whitish fungi that was found to be edible.[4] The etymology of the term *tempeh* itself is suggested to be derived from old Javanese *tumpi*, a whitish food made from sagoo, while historian Denys Lombard suggests that it is linked to the local term *tapɛ* or *tapai* which means **"fermentation".**

A fermentation starter containing the spores of fungus *Rhizopus oligosporus* or *Rhizopus oryzae* is mixed in.[6] The beans are spread into a thin layer and are allowed to ferment for 24 to 36 hours at a temperature around 30°C (86°F). In good tempeh, the beans are knitted together by a mat of white mycelium.

(Hendri F. Isnaeni (9 July 2014). "Sejarah Tempe" (in Indonesian). Historia. Retrieved 30 May 2015., "What is tempeh starter?". *Tempeh.info*.)

1971 - June 18th, **the "War on Drugs"** Begins The term was popularized by the media shortly after a press conference given on June 18, 1971, by United States President Richard Nixon—the day after publication of a special message from President Nixon to the Congress on Drug Abuse Prevention and Control—during which he declared drug abuse "public enemy number one". **http://www.cnn.com/2016/03/23/politics/john-ehrlichman-richard-nixon-drug-war-blacks-hippie/**

1886 - 1990 - 1,248,000 US troops deployed against US citizens Internal War on Citizens- In the United States there were 18 interventions and 12,000 troops per year, on average, during the period 1886-1990 against striking workers, urban riots, etc.
Control of information

1989 - 1992 - the Seville Statement on Violence (Adams, 1989, 1991), the institution of warfare and its associated culture of war are not biological phenomena inherited from our primate ancestors; instead they are cultural phenomena.

1959 - 1974 - Secret Military Industrial Complex - Sponsoring their own war.
"during the Vietnam War. Air America, a company established and controlled by U.S. Central Intelligence Agency, flew sorties between Laos and Hong Kong, said to be carrying heroin one way and guns and ammunition for anti-communist Laos tribesmen the other way. By selling the heroin to Mafia-related distributors in Hong Kong, the CIA was able to finance a secret war without having to obtain funds from the U.S. Congress...","..."Air America was owned by the CIA and played a leading role in logistic air support of the CIA's forces in Laos from 1959 to 1974 . . By 1966 Air America had almost 6,000 employees. At its peak in 1970, Air America had the largest airline fleet in the world, in terms of numbers of aircraft owned, although a lot of these aircraft were small or helicopters. Air America operated up to 30,000 flights per month by 1970."
Air America were alleged to have profited from transporting opium and heroin on behalf of Hmong leader Vang Pao,[10][11][12] or of "turning a blind eye" to the Laotian military doing it.[13][14] This allegation has been supported by former Laos CIA paramilitary Anthony Poshepny (aka Tony Poe), former Air America pilots, and other people involved in the war. It is portrayed in the movie *Air America*. However, University of Georgia historian William M. Leary, writing on behalf of Air America, claims that this was done without the airline employees' direct knowledge and that the airline did not trade in drugs.[3] Curtis Peebles denies the allegation, citing Leary's study as evidence.[15]

Peebles, Curtiss. *Twilight Warriors: Covert Air Operations Against the USSR*. pp. 254–255. ISBN 1591146607.
"Opium Throughout History". *PBS*. Retrieved July 15, 2013.
Cockburn, Alexander; Jeffrey St. Clair (1998). "9". *Whiteout, the CIA, drugs and the press*. New York: Verso. ISBN 1-85984-258-5.
Blum, William. "The CIA and Drugs: Just say "Why not?"". *Third World Traveller*. Retrieved May 26, 2013.
Robbins, Christopher (1985). *The Ravens*. New York: Crown. p. 94. ISBN 0-9646360-0-X.
"Air America and Drugs in Laos". *Los Angeles Times*. Retrieved July 16, 2013.
"History of CAT/Air America". Air-america.org. Archived from the original on April 24, 2011. Retrieved April 29, 2011.
http://culture-of-peace.info/books/history/drugs.html
https://en.wikipedia.org/wiki/Air_America_(airline)#Allegations_of_drug_smuggling

1964 - Dr. Strangelove or: How I Learned to Stop Worrying and Love the Bomb (likely propaganda), more commonly known as Dr. Strangelove, is a 1964 political

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satire black comedy film that satirizes the Cold War fears of a nuclear conflict between the Soviet Union and the United States

1972 - The Clean Water Act (CWA) - The Federal Water Pollution Control Act of 1948 was the first major U.S. law to address water pollution. Growing public awareness and concern for controlling water pollution led to sweeping amendments in 1972. As amended in 1972, the law became commonly known as the Clean Water Act (CWA).

The 1972 amendments:

- Established the basic structure for regulating pollutant discharges into the waters of the United States.
- Gave EPA the authority to implement pollution control programs such as setting wastewater standards for industry.
- Maintained existing requirements to set water quality standards for all contaminants in surface waters.
- Made it unlawful for any person to discharge any pollutant from a point source into navigable waters, unless a permit was obtained under its provisions.
- Funded the construction of sewage treatment plants under the construction grants program.
- Recognized the need for planning to address the critical problems posed by nonpoint source pollution.

1974 - Discovered in 1975, endorphins are neurotransmitters that reduce pain and anxiety, enhance the immune system and retard the aging process by removing superoxide. They have both neurological and spinal effects. At least 20 types of endorphins have been discovered in humans. a-endorphin contains 16 amino acids; b-endorphin, 31; g-endorphin, 17 and s-endorphin, 27. Endorphins are released by overexposure to light, in response to pain, stress, sexual activity and exercise. b-endorphin (END), the most effective endorphin, gives the most euphoric effect. b-endorphin as well as the mRNA for its precursor pro-opiomelanocortin are not only found in the pituitary gland but also within various types of immune cells infiltrating inflammed subcutaneous tissue. END is localized within secretory granules packed in membranous structures in macrophages, monocytes, granulocytes and lymphocytes. During stressful stimuli, END is released and interacts with peripheral opioid receptors to inhibit pain by blocking the signal of pain to the nervous system.

Pain and stress are the two most common factors leading to the release of endorphins.

http://www.musicforhealthservices.com/Music_as_therapy/Pages/Module%2004_Music_and_the_Brain/4.2_Understanding_Endorphins.pdf

1988 - "Human Molecule", by Canadian Aboriginal artist Norval Morrisseau

1987 - Systematic Distortion of Information - Bella, David A Conscious perspective on accepting the reality of disinformation based atrocities**.**

https://trid.trb.org/view.aspx?id=288589

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1987 - The Eight-Circuit Model of Consciousness is a hypothesis by Timothy Leary, and later expanded on by Robert Anton Wilson and Antero Alli, that "suggested eight periods [circuits] and twenty-four stages of neurological evolution".[1] The eight circuits, or eight "brains" as referred by other authors, operate within the human nervous system, each corresponding to its own imprint and direct experience of reality.[2] Leary and Alli include three stages for each circuit that details developmental points for each level of consciousness.

1. (Leary)The vegetative-invertebrate circuit (Wilson)The oral bio-survival circuit[14][15][16]

This circuit is concerned with nourishment, physical safety, comfort and survival, suckling, cuddling, etc. It begins with one spatial dimension, forward/back.

This circuit is imprinted early in infancy. The imprint will normally last for life unless it is re-imprinted by a powerful experience. Depending on the nature of the imprint, the organism will tend towards one of two basic attitudes:

- A positive imprint sets up a basic attitude of trust. The organism generally considers the environment benign and accepts and approaches. This is equivalent to a default life position of "you're ok" in the 'life positions' model of Transactional analysis.
- A negative imprint sets up a basic attitude of suspicion. The organism generally regards the environment as hostile and flees and avoids. This is equivalent to a default life position of "you're not ok" in the 'life positions' model of Transactional analysis.

This circuit is said to have appeared in the earliest evolution of the invertebrate brain and corresponds to the reptilian brain of **Triune Brain Theory.**

The Triune Brain is a model of the evolution of the vertebrate forebrain and behavior, proposed by the American physician and neuroscientist Paul D. MacLean. MacLean originally formulated his model in the 1960s and propounded it at length in his 1990 book *The Triune Brain in Evolution*.[1] The triune brain consists of the reptilian complex, the paleomammalian complex (limbic system), and the neomammalian complex (neocortex), viewed as structures sequentially added to the forebrain in the course of evolution. However, this hypothesis is no longer espoused by the majority of comparative neuroscientists in the post-2000 era.[2] The triune brain hypothesis became familiar to a broad popular audience through Carl Sagan's Pulitzer prize winning 1977 book *The Dragons of Eden*. The theory has been embraced by some psychiatrists and at least one leading affective neuroscience researcher.[3]

The Reptilian Complex, also known as the R-complex or "reptilian brain" was the name MacLean gave to the **basal ganglia**, structures derived from the floor of the forebrain during development. The term derives from the idea that comparative neuroanatomists once believed that the forebrains of reptiles and birds were dominated by these structures. MacLean proposed that the reptilian complex was responsible for species-typical instinctual behaviors involved in **aggression, dominance, territoriality, and ritual displays**.

The Paleomammalian Brain consists of the septum, amygdalae, hypothalamus, hippocampal complex, and cingulate cortex. MacLean first introduced the term **"limbic system"** to refer to this set of interconnected brain structures in a paper in 1952. MacLean's recognition of the limbic system as a major functional system in the brain was widely accepted among neuroscientists, and is generally regarded as his most important contribution to the field. MacLean maintained that the structures of the limbic system arose early in mammalian evolution (hence "paleomammalian") and were responsible for the motivation and emotion involved in feeding, reproductive behavior, and parental behavior.

The Neomammalian Complex consists of the cerebral **neocortex**, a structure found uniquely in higher mammals, specifically humans. MacLean regarded its addition as the most recent step in the evolution of the mammalian brain, conferring the ability for language, abstraction, planning, and perception.

Culture Map

Conscience-Self Health-Discovery

MacLean originally formulated the triune brain hypothesis in the 1960s, drawing on comparative neuroanatomical work done by Ludwig Edinger, Elizabeth C. Crosby and C. J. Herrick early in the twentieth century.[4][5] The 1980s saw a rebirth of interest in comparative neuroanatomy, motivated in part by the availability of a variety of new neuroanatomical techniques for charting the circuitry of animal brains. Subsequent findings have refined the traditional neuroanatomical ideas upon which MacLean based his hypothesis.

For example, the basal ganglia (structures derived from the floor of the forebrain and making up MacLean's reptilian complex) were shown to take up a much smaller portion of the forebrains of reptiles and birds (together called sauropsids) than previously supposed, and to exist in amphibians and fish as well as mammals and sauropsids. Because the basal ganglia are found in the forebrains of all modern vertebrates, they most likely date to the common evolutionary ancestor of the vertebrates, more than 500 million years ago, rather than to the origin of reptiles.

Some recent behavioral studies do not support the traditional view of sauropsid behavior as stereotyped and ritualistic (as in MacLean's reptilian complex). Birds have been shown to possess highly sophisticated cognitive abilities, such as the toolmaking of the New Caledonian crow and the language-like categorization abilities of the African grey parrot.[6] Structures of the limbic system, which MacLean proposed arose in early mammals, have now been shown to exist across a range of modern vertebrates. The "paleomammalian" trait of parental care of offspring is widespread in birds and occurs in some fishes as well. Thus, like the basal ganglia, the evolution of these systems presumably dates to a common vertebrate ancestor.[5][7]

Finally, recent studies based on paleontological data or comparative anatomical evidence strongly suggest that the neocortex was already present in the earliest emerging mammals.[5] In addition, although non-mammals do not have a neocortex in the true sense (that is, a structure comprising part of the forebrain roof, or pallium, consisting of six characteristic layers of neurons), they possess pallial regions, and some parts of the pallium are considered homologous to the mammalian neocortex. While these areas lack the characteristic six neocortical layers, birds and reptiles generally possess three layers in the dorsal pallium (the homolog of the mammalian neocortex).[5][7] The telencephalon of birds and mammals makes neuroanatomical connections with other telencephalic structures[5] like those made by neocortex. It mediates similar functions such as perception, learning and memory, decision making, motor control, conceptual thinking.

The triune model of the mammalian brain is seen as an oversimplified organizing theme by some in the field of comparative neuroscience.[8] It continues to hold public interest because of its simplicity. While technically inaccurate in many respects as an explanation for brain activity, it remains one of very few approximations of the truth we have to work with: the "neocortex" represents that cluster of brain structures involved in advanced cognition, including planning, modeling and simulation; the "limbic brain" refers to those brain structures, wherever located, associated with social and nurturing behaviors, mutual reciprocity, and other behaviors and affects that arose during the age of the mammals; and the "reptilian brain" refers to those brain structures related to territoriality, ritual behavior and other "reptile" behaviors. The broad explanatory value makes this approximation very engaging and is a useful level of complexity for high school students to begin engaging with brain research.

Howard Bloom, in his book *The Lucifer Principle*, references the concept of the triune brain in his explanations of certain aspects of human behavior. Arthur Koestler made MacLean's concept of the triune brain the centerpiece of much of his later work, notably *The Ghost in the Machine*. English novelist Julian Barnes quotes MacLean on the triune brain in the foreword to his 1982 novel *Before She Met Me*. Peter A. Levine uses the triune brain concept in his book *Waking the Tiger* to explain his somatic experiencing approach to healing trauma.

This circuit operates in essentially the same way across mammals, reptiles, fish, primates and humans.

Robert Anton Wilson equated this circuit with the oral stage in the Freudian theory of psychosexual development, and proposed that this circuit is activated in adults by strong opioids.[17]

2. (Leary)The emotional-locomotion circuit (Wilson)The anal territorial circuit[18][19]

The emotional-territorial circuit is imprinted in the toddler stage. It is concerned with domination and submission, territoriality, etc.

The imprint on this circuit will trigger one of two states:

- Dominant, aggressive behavior. This imprint creates an 'alpha' social attitude. Equivalent to the 'top dog' position in the model of Fritz Perls, to 'I'm OK' in the 'life positions' model of Transactional analysis, and to master morality in the model of Friedrich Nietzsche.[20]
- Submissive, cooperative behavior. Equivalent to the 'bottom dog' position in the model of Fritz Perls, to 'I'm not OK' in the life positions model and to Nietzsche-an 'slave morality'.

Culture Map

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This circuit is activated by depressant drugs such as alcohol, barbiturates, and benzodiazepines.[citation needed] This circuit appeared first in territorial vertebrate animals and is preserved across all mammals. It corresponds to the mammalian brain of triune brain theory. Robert Anton Wilson equated this circuit with the anal stage in the Freudian theory of psycho-sexual development. This circuit introduces a 2nd spatial dimension; up/down.[citation needed]

The first and second circuits both imprint in a binary fashion: trust/suspicion and dominance/submission.[21] Thus there are four possible ways of imprinting the first two circuits:

- Trusting 1st circuit and dominant 2nd circuit. I'm OK; you're OK. Friendly strength in the Interpersonal Circumplex. Fire in the four elements model.[22] Choleric in the four humors model.[23]
- Trusting 1st circuit and submissive 2nd circuit. I'm not OK; you're OK. Friendly weakness. Water in the four elements model. Phlegmatic humor.
- Suspicious 1st circuit and dominant 2nd circuit. I'm OK; you're not OK. Unfriendly strength. Air in the four elements model. Sanguine humor.
- Suspicious 1st circuit and submissive 2nd circuit. I'm not OK; you're not OK. Unfriendly weakness. Earth in the four elements model. Melancholic humor.

3. (Leary)The laryngeal-manual symbolic circuit (Wilson)The semantic time-binding circuit[24][25]

This circuit is imprinted by human symbol systems. It is concerned with language, handling the environment, invention, calculation, prediction, building a mental "map" of the universe, physical dexterity, etc.

This circuit is activated by stimulant drugs such as amphetamines, cathinones, cocaine, and caffeine.[citation needed] This circuit supposedly appeared first when hominids started differentiating from the rest of the primates.

Robert Anton Wilson, being heavily influenced by General Semantics, writes of this circuit as the 'time-binding circuit'. This means that this circuit's contents – including human know-how, technology, science etc. - are preserved memetically and passed on from generation to generation, constantly mutating and increasing in sophistication.

4. (Leary)The socio-sexual domestication circuit (Wilson)The socio-sexual circuit[26][27]

This fourth circuit is imprinted by the first orgasm-mating experiences and tribal "morals". It is concerned with sexual pleasure (instead of sexual reproduction), local definitions of "moral" and "immoral", reproduction, rearing of the young, etc. The fourth circuit concerns itself with cultural values and operating within social networks. This circuit is said to have first appeared with the development of tribes. Some have pointed out that entactogens such as MDMA seem to meet some of the requirements needed to activate this circuit.[citation needed]

5. (Leary and Wilson)The neurosomatic circuit[28][29]

This is concerned with neurological-somatic feedbacks, feeling high and blissful, somatic reprogramming, etc. It may be called the rapture circuit.[30]

When this circuit is activated, a non-conceptual feeling of well-being arises. This has a beneficial effect on the health of the physical body.[31]

The fifth circuit is consciousness of the body. There is a marked shift from linear visual space to an all-encompassing aesthetic sensory space. Perceptions are judged not so much for their meaning and utility, but for their aesthetic qualities.[32] Experience of this circuit often accompanies an hedonistic turn-on, a rapturous amusement, a detachment from the previously compulsive mechanism of the first four circuits.

This circuit is activated by ecstatic experiences via physiological effects of cannabis, Hatha Yoga, tantra and Zen meditation. Robert Anton Wilson writes, "Tantra yoga is concerned with shifting consciousness entirely into this circuit"[33] and that "Prolonged sexual play without orgasm always triggers some Circuit V consciousness".[34]

Leary describes that this circuit first appeared in the upper classes, with the development of leisure-class civilizations around 2000 BC.

6. (Leary)The neuro-electric circuit (Wilson)The metaprogramming circuit[35][36]

Note: Timothy Leary lists this circuit as the sixth, and the neurogenetic circuit as the seventh.[37] In "Prometheus Rising", Robert Anton Wilson reversed the order of these two circuits,[38] describing the neurogenetic circuit as the sixth circuit, and the metaprogramming circuit as the seventh. In the subsequently published "Quantum Psychology", he reverted this back to the order proposed by Leary.[39]

This circuit is concerned with re-imprinting and re-programming all earlier circuits and the relativity of "realities" perceived. The sixth circuit consists of the nervous system becoming aware of itself. Leary says this circuit enables telepathic communication and is activated by low-to-moderate doses of LSD (50-150 µg), moderate doses of peyote, psilocybin mushrooms and meditation/chanting especially when used in a group or ritual setting. This circuit is traced by Leary back to 500 BC.[citation needed]

7. (Leary)The neurogenetic circuit (Wilson)The morphogenetic circuit[40][41]

This circuit is the connection of the individual's mind to the whole sweep of evolution and life as a whole. It is the part of consciousness that echoes the experiences of the previous generations that have brought the individual's brain-mind to its present level.[citation needed]

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It deals with ancestral, societal and scientific DNA-RNA-brain feedbacks. Those who achieve this mutation may speak of past lives, reincarnation, immortality etc.[42] It corresponds to the collective unconscious in the models of Carl Jung[43] where archetypes reside.

Activation of this circuit may be equated with consciousness of the Great God Pan in his aspect as Life as a whole, or with consciousness of Gaia, the biosphere considered as a single organism.[44]

This circuit is activated by moderate doses of LSD (200-500 µg), higher doses of peyote, higher doses of psilocybin mushrooms, yoga and meditation.[*citation needed*]

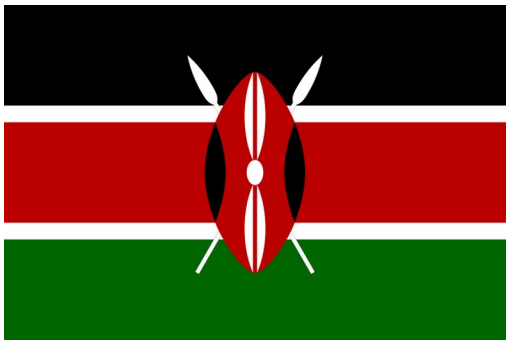
The circuit first appeared among the Hindus in the early first millennium and later reappeared among the Sufi sects.

8. (Leary)The neuro-atomic metaphysiological (Wilson)The non-local quantum circuit[45][46]

The eighth circuit is concerned with quantum consciousness, non-local awareness (information from beyond ordinary space-time awareness which is limited by the speed of light), illumination. Some of the ways this circuit can get activated are: the awakening of kundalini, shock, a near-death experience, etc.[*citation needed*] This circuit has even been compared to the Buddhist concept of Indra's net from the Avatamsaka Sutra.

1994 - Violence Against Women's Act

domestic violence continues to be a massive problem with enormous individual and societal consequences. The scope and consequences of domestic violence are often misunderstood and rarely addressed

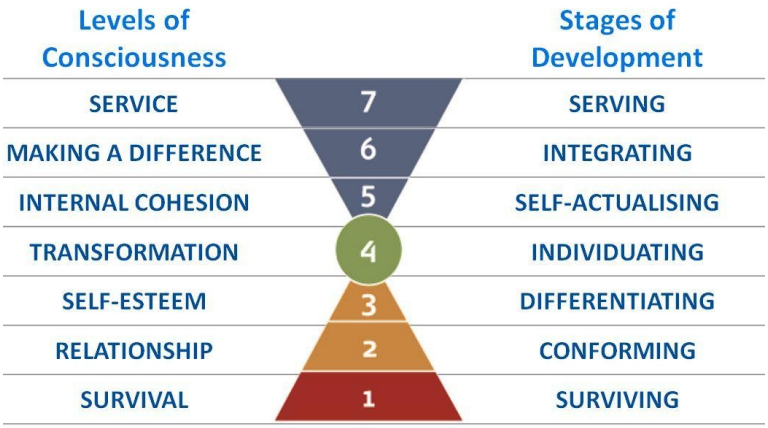


1994, April 18 - 98th Boston Marathon (course record broken): Cosmas Ndeti of Kenya 1st man in 2:07:15 and Uta Pippig of Germany 1st woman in 2:21:45

Ken Oosterbroek, South African press photographer, shot dead at 32

Former President Nixon suffered a stroke & dies 4 days later

The Client by John Grisham was one of the best selling books.



1996 - The Barrett conscience VALUES Model - *7 level model describing the evolutionary development of human consciousness* *"I created the Seven Levels Model to provide a clear understanding of human motivations. The model is based on Abraham Maslow's hierarchy of needs. It was apparent to me that Maslow's research and thinking was ahead of his time. Abraham Maslow died in 1970 at age 62, well before the consciousness movement had taken root. I saw that, with some minor changes, his hierarchy of needs could be transposed into a framework of consciousness. In 1996, I set about making these changes." -Richard Barrett*

Culture Map

Conscience-Self Health-Discovery

1998 - the original UNESCO document on the culture of peace http://www.culture-of-peace.info/annexes/resA-53-370/coverpage.html - Identified 8 Pillars holding up the Culture of War

1. armies and armaments
2. authoritarian rule associated with military leadership
3. control of information through secrecy and propaganda
4. identification of an "enemy"
5. education of young men from the nobility to be warriors
6. male domination
7. wealth based on plunder and slavery
8. economy based on exploitation of people (slaves, serfs, etc.) and the environment

9. religious institutions that support the government and military
10. artistic and literary glorification of military conquest

11. means to deter slave revolts and political dissidents including internal use of military power, prisons and executions.*

1999 - ISIL originated as *Jama'at al-Tawhid wal-Jihad* in 1999, which pledged allegiance to al-Qaeda and participated in the Iraqi insurgency following the 2003 invasion of Iraq by Western forces, The group proclaimed itself a worldwide caliphate[56][57] and began referring to itself as Islamic State (الدولة الإسلامية *ad-Dawlah al-Islāmiyah*) or IS[58] in June 2014. As a caliphate, it claims religious, political, and military authority over all Muslims worldwide.(The group proclaimed itself a worldwide caliphate[56][57] and began referring to itself as Islamic State (الدولة الإسلامية *ad-Dawlah al-Islāmiyah*) or IS[58] in June 2014. As a caliphate, it claims religious, political, and military authority over all Muslims worldwide. (Relation to Hitler/master race subscription/slave/exploring historic origins of superiority complex)

2004, April 18 - Ecological Stoichiometry - first recorded attempt for a complicated molecular structure average 150lb man

2014 - Declaration of Consciousness Movement

https://www.indiegogo.com/projects/the-declaration-of-consciousness-movement#/

The Declaration of Consciousness has a global mission to acquire 1 billion signatures from citizens of the earth with the intention to create a radical shift of consciousness on the planet based on the following guiding principles:

We The People of Earth Declare:

• **Non-Violence / Ahimsa Principle:** Planetary peace can only occur when we individually and collectively choose to BE and live in peace, honoring All as One.

• **Equality for All and the Empowerment of Women:** As All are One, it is imperative to uphold and honor all women as reverently equal within society and our cultural worldviews.

• **Universal Freedom:** Our Oneness and collective evolution can only be achieved when we honor the rights of all to live free of any and all forms of subjugation so as to wholly and completely express a state of self-realized Consciousness.

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• **Harm no Child:** The future of our planet and generations to come depends on how we dutifully protect each child's innocence and mindfully nurture the potential of each child, as a future leader in Consciousness.

• **Honor Our Elders:** Each of our elders is a wisdom keeper, deserving of our mindful respect and most compassionate caring.

• **Inspire Creativity and Empower Innovation:** The evolutionary advancement of our collective Consciousness and the development of all scientific and/or technological achievements which better our world, can only occur when society supports, honors and nurtures the development of creativity and innovation.

• **Consciousness and Ethics of Commerce:** The wellbeing of all people and the equitable sustainability of all societies depends on the conscious development and implementation of commerce that upholds to the principle of contributing toward planetary good before an intent to generate profit.

• **Ecological Preservation and Climate Change:** Each life-form on our planet depends on our Consciousness that reverently cares over each of the environmental elements that shape our global climate and sustains all life.

• **Spiritual Freedom and Unity:** Each person on our planet holds the potential of contributing towards a greater good in our world, thus they are deserving of our collective support in the attainment of their most advanced Consciousness.

2014 - Secret Information Costs the Public $5.2 Billion +

courtesy of the Information Security Oversight Office of the National Archives, is that the government - *except the CIA* - spent $5.23 billion on classification last year.

2017 - Trump signs largest arms deal in American history with Saudi Arabia worth $350 billion over the next decade

http://theweek.com/speedreads/700428/trump-signs-largest-arms-deal-american-history-saudi-arabia

2017 - How Emotions Are Made: The Secret Life of the Brain, Authored by Lisa Feldman Barrett

http://hosted.ap.org/specials/interactives/pharmawater_site/day1_01.html

Water supply pharmaceuticals

https://www.niehs.nih.gov/research/resources/bioethics/index.cfm

https://www.niehs.nih.gov/research/resources/bioethics/timeline/index.cfm

Other potential Timelines - timeline quantum dev. Health sciences dev.

(http://www.eoht.info/page/Evolution+timeline .... leading into 'Human Culture' Timeline)
http://www.eoht.info/page/atheism+timeline
http://www.eoht.info/page/Timeline+of+thermodynamics
http://www.eoht.info/page/Timeline
http://www.eoht.info/page/Goethe+timeline

Culture Map

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